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# A FIERY PILLAR OF HEAVENLY TRUTH: SHEWING *The Way to a Blessed Life.*

Composed by way of Catechisme, for the *preservation* of GODS people from the spreading evills, and pernicious Inchantments of *Papisme*, and other errors; for the *Detection* of every mans condition; for the *Consolation* of afflicted people, and for the direction of all sorts of persons to life Eternall.

2 Cor. 10. 4, 5. *The weapons of our warfare are not carnall, but mighty through God, to the pulling downe of strong holds &c.*

1 Cor 1. 27. *God hath chosen the foolish things of the world to confound the wise, &c.*

Omnia dicta tanti existimantur, quantus est ipse qui dixit; & qui legunt non tam considerant quid legant, quam cuius legant, &c. *Salvian contra Avarit lib 1.*

Sufficiunt nobis hac in parte Sanctorum sensus & iudicia, &c *Salv. cont. Avar.*

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The third Edition.

LONDON:
Printed for *Iohn Bartlett*, and are to be sold at the Signe of the Gilt Cup, under St. *Augustines*-gate. 1645.

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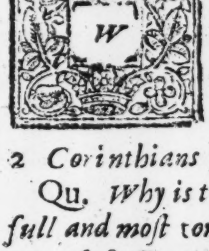
# A FIERY PILLAR
## OF HEAVENLY TRUTH:
## SHEWING
## The way to a bleſſed Life

### CHAP. I.

Queſtion,



*Hat is the moſt needfull and comfortable thing for every man to know?*

*Anſ.* To know himſelf to be the childe of God *Luke* 10. 42. *Ioh.*17 3 *Phil* 3. 8. 2 *Corinthians* 13. 5.

Qu. *Why is this Knowledg the moſt needfull and moſt comfortable?*

*Anſ.* Becauſe God doth chiefly require it, and our happineſſe, dignity, peace, and ſafety doth principally conſiſt in it *Ho.*6 6. *Jer* 9. 23,24. 2 *Pet.* 1. 2,3,4.

Qu. *How may a man attain this knowledge?*

*Anſw.* By the preaching of the word, 1 *Pet.* 1. 23, *Acts.*26 15,16 17,18.

Qu. *How doth the Preaching of the Word worke this knowledge in us?*

*Anſ.* By two things:

1 By bringing us to a cleer ſight & lively feeling of our miſery by ſin, *Ro.*7.7.9. *Act.*2. 37.

2. By bringing us to the knowledge of our redemption out of that estate by Christ. *Luke.3.3. Luke. 24.47.*

Q. *Wherein doth our Wretchednesse consist?*

*A.* In two things: First, in the losse of happinesse. *Gen. 3. 17. 23.* Secondly, in the gaine of misery. *Psal. 14. 3.*

Qu. *Wherein stood that happinesse, which by him we have now lost.*

*Ans.* In being like God in holinesse and true righteousnes without corruption, *Gen. 1.27.* and in being conformable to the law of God in sound obedience without imperfection. *Eccles. 7. 29.*

Qu. *What is it that maketh our estate now so miserable?*

*A.* Sin, and the curse due to sin. *James 1. 14. 15. Gal. 3 10. Psal. 38.3,4.*

Qu. *Wherein standeth our sinfulnesse?*

*An.* In two things: First, in that we are guilty of *Adams Sin.* because we were in his loins *Ro. 5.13* Secondly, in that all the powers of our souls, and members of our bodies, are now by nature *corrupted. Ephes. 2.1. Ro. 6.19 Tit. 1.15.16. Ia. 3.15.*

Qu. *How doth this sinfulnesse make us miserable?*

*Ans.* Seven wayes:

1 In *abolishing* Gods image. *Gen. 3.7. Gen. 5.*

2 In

2 In *filling* our whole man with corruption. *Pſal.* 5

3 In *making* us vaſſals unto ſin and Satan *Rom.* 7.14. *Epheſ.* 2.3. 2 *Tim.* 2 26.

4 In *diſabling* us to underſtand the will and obſerve the Commandments of the Lord. *Ioh.* 1.5. *Epheſ.* 4.18.19.

5. In *cauſing* us to loſe our right unto, and Soveraignty over the creatures. *Rom.* 8 20, 21,22. *Tit.* 1. 15.

6 In making our perſons and actions *unacceptable* unto God. *Prov* 15.8 9. *Io.* 9.31.

7 In *caſting* us out of Gods favour, and in making us liable unto death eternall. *Iſa.* 59. 1,2,3. *Ier.* 5. 25. *Mat.* 25.41.

Queſt. *Cannot man being in this eſtate, turn himſelfe unto God?*

*Anſ.* No; For,

1 He is altogether *indiſpoſed* unto any good. 2 *Cor.* 3 5. *Epheſ.* 2.1. *Mat.* 7.17,18.

2 He is ſtrongly bent, and *inclined* unto what is evill. *Ier.* 17 9. *Rom* 8.7. *Acts* 7.51.

3 He is a very *enemy* againſt God. *Col.* 1. 21, *Rom.* 8. 7.

4 He hath a *baſe eſtimation* of the means appointed to convert him. 1 *Cor.* 1.23. *Iob* 21.14,15. *Act.* 17.18. *Pſ.* 58 5. *Mat.* 22.5.6.

5 The deceitfull *proffers* of ſinne are very *pleaſing* to him. *Pro.* 9.17. *Pro.* 10 23.

6 The *ways* of God, and they who walk in them ſeem *baſe*, and of no account with him *Iob* 7.48. *Iſa.*8.18. 1 *Cor.*4.13. *Mal.* 3.13,14,15.

Qu. *Wherein ſtandeth the curſedneſs of man?*

*Anſ.* In being ſubject to all the plagues of this life, and of the life to come. *Ro.*6.23.

Qu. *What are the plagues whereunto he is ſubject her. in this life?*

*Anſ.* To grievous changes in his eſtate, loathſome diſeaſes in his body, vile luſts, and raigning corruptions in his ſoul. *Levit* 26. 15,16 17. *Deut.*28. 16,17. *Rom.* 1.25,26, 27,28,29.

Qu. *What are the plagues he is ſubject to in the life to come?*

*Anſ.* They are endleſſe, eaſeleſſe, and remedileſſe torments. *Mar* 9 45,46.

Qu. *What ought the conſideration of this ſinfull and curſed eſtate work in us?*

*Anſ.* Deep and ſerious humiliation, with an unceſſant care to get forth of the ſame. *Rom.*7.24. *Iob.* 42.6. *Acts* 2. 37.

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## Chap. 11.

Queſtion.

*Having ſhewed me mans miſery by ſin, tell me now in what order doth God bring man out of that eſtate, unto glory in heaven?*

*Anſ.*

*Answ.* God proceedeth in the worke of mans ſalvation by ſix Steps.

Qu. *What are they?*

*Anſ.* 1. Election. 2. Redemption. 3. Vocation. 4. Juſtification. 5. Sanctification. 6. Glorification.

Queſt. *What is Election?*

*An.* It is the eternal decree of God, whereby he freely and infallibly appointed, for the glory of his own Name, to bring ſome men to everlaſting life through Chriſt. *Ep.* 1.4.5,6

Qu *What did move God to elect ſome men unto life?*

*Anſ.* Neither fore-ſeen Faith, works, freedome of will, nobleneſſe of birth, nor merit of Chriſt, but only the good pleaſure of God. *Deut* 7.7,8 2 *Tim.* 1.9. *Ephe.* 1.5.11. *Rom.* 9.11,12,13. *Ioh.* 1.13.

Qu. *By what reaſons can you further make it manifeſt, that God of his own good pleaſure doth chooſe men unto life eternall?*

*Anſ.* Chiefly by theſe ſix:

1 Bec uſe God is a *free Agent*, his Will is independent. *Pſal.* 135.4 5,6. *Rom.* 9. 21.

2 Becauſe God could *fore-ſee no good* thing in us, but what himſelfe had determined to work. 1 *Cor.* 4.7. *Phil.* 2.13 1 *Kin.* 8.57.58.

3 Becauſe our Redemption, Vocation, Juſtification, and Sanctificarion are altoge-

ther *free*. *Iohn* 3.16. *Gal.* 1.15. 2 *Tim.* 1.9 *Rom.* 8.30,31,32. 1 *Cor.* 1.30.

4 Becauſe ſuch as have the *beſt* naturall endowments are moſt commonly *left*, and they who have *leaſt*, are moſt frequently *elected*, 1 *Cor.* 1.26,27 28. *Mat.* 11.25,26.

5 Becauſe the greateſt *ſinners* are many times *converted*, when others not ſo notoriouſly evill continue unregenerate *Mat.* 21. 28,29,30,31,32. 1 *Ti.* 1.15. 2 *Chro.* 33.12 13

6 Becauſe man ſhall have nothing whereof to glory, but aſcribe the praiſe of the whole worke of his ſalvation unto God 1 *Cor.* 1. 28 29,30,31.

Queſt. *What are the properties of Election?*

*Anſ.* They are theſe three.

1 Election is *eternall*. *Eph.* 1.4.

2 *Unchaingeable* 2 *Tim.* 2.19 *Ro.* 8.38,39. *Rom.* 11.2.29. *Iohn* 10.28,29.

3 *Free* & independent. *Ro.* 9.18 *Iſa.* 60.21

Queſt. *What are the ſignes of Election?*

*Anſ.* Firſt, A *liveley feeling* of our effectuall vocation. *Ro.* 8 30. 1 *Pet.* 2.9. 2 *The.* 2.13,14.

2 *Newneſſe*, and purity of heart, and life. 2 *Tim.* 2.19 20.21. *Iohn* 3.3. 1 *Iohn* 3.2.3.

3 An *intire love* to Gods word, and people, 1 *Ioh.* 4.16. 17 1 *Ioh.* 3 13.14. *Ioh.* 8.47.

4 A *deadly hatred* from the world, for the unfained love we beare to Chriſt. *Ioh.* 15 19.

5 The

5 The *internal testimony* of Gods spirit, witnessing to our cõsciẽces, that we are the *children of God Ro.* 8.16. 1 *Io* 5,6,7,8. 1 *Is.* 4,13.

6 A *sanctified peace* of conscience. *Ro.* 5.1,2.

7 A *holy contentednesse*, and heavenly walking with God, at all times, & in all estates. *Phil* 4.11,12. 1 *Pet.* 1.17. *Acts* 24..16.

8 An *earnest looking* for, and longing after the comming of Christ Jesus to judgment. 2 *Pet.* 3.12,13,14. 2 *Tim.* 4.8. *Rev.* 22.20. He that findeth all, or any one of these signes truly wrought in him, may infalliby assure himselfe of his Election.

Qu. *Hath not God in his secret Decree rejected some, as well as Elected others?*

*Ans.* Yes. *Rev.* 13.8. *Pro.* 16.4. *Isa.* 41.9. *Mal.* 1.3. *Rom.* 9.18. *Rom.* 11.7. 1 *Thes.* 5.9. 2 *Tim.* 2.20. *Iude* v. 4.

Qu. *What is reprobation?*

*Ans.* It is the eternall and unchangeable decree of God, not to bestow on some men the grace of election, *Rom.* 9.11,12,13.

Qu. *What is the moving cause hereof.*

*Ans.* The good pleasure of God. *Mat.* 11. 25,26.

Qu. *What is the finall cause hereof?*

*Ans.* That Gods absolute power over the Creature might be declared, and his mercy to the elect commended. *Ro.* 9.17.22,

Q. *Doe not hereby make God the Author of ſin, and unjuſt in condemning man for ſin?*

*Anſ.* No; for,

1 Reprobation goeth before ſin, not as a *cauſe*, but as an *antecedent*: as the abſence of the Sun is an Antecedent, but not a cauſe of the freezing of the water.

2 God by the decree of Reprobation doth not infuſe any evil into man, nor compel mā to do any evill, *Ia.* 1.13,14. but determineth,

Firſt, Not to *confer* upon man and confirm in him that grace which ſhould make him ſtand, *Deut.* 29.4. *Pſal.* 81.13.

Second. To *permit* man of his own accord to commit ſin. *Pſ.* 81.12. *Epke* 4.19.

Third, To *limit* him how farre he ſhall go in ſuch a ſin. 2 *King.* 19 28.

Fourthly, He ordaineth, beyond the nature of ſin, & the purpoſe of the ſinner, to *order* & turn it to a good end, even the manifeſtation of his own glory, in the executiō of his juſtice upon the impenitents, and in ſhewing mercy to his Choſen, *Ro.* 9.22.23.

3 Reprobation being an act of Gods abſolute *power*, hath no other cauſe, but Gods good *pleaſure*. *Ro* 9 21 but damnation being an act of Gods *juſtice*, hath *ſin* to be the meritorious cauſe thereof. *Ho.* 13.9. *Eze.* 18.30.

4 The fal of man in regard of the *liberty* of

mans

mans will, was *avoidable*, but in regard of the *event* of the action, it was *inevitable*; the Lord having decreed not to ſtir up the will of man to perſiſt in uprightneſſe, and to reſiſt Satans temptation, hee voluntarily inclined to what was forbidden. *Gen.* 3.6.

5 Man is not condemned, becauſe he *cannot* but ſin, in regard of Gods decree of *reprobatiõ*, but becauſe he *wil* do no other then ſin, in regard of his own *inclination*, *Ho.*13.9. *Pſ.*81.10,11,12. *Mat.*23 37. *Ezek.*18,31 32.

6 Though unregenerate man doth nothing but what God hath in his ſecret decree appointed, yet he ſinneth, becauſe what he doth is in obediẽce to his own *wil*, & not to Gods *commandment*. *Iſa.*10 5,6 7. *Act* 4 27,28.

7 Whõ God hath not ordained to *ſave*, thẽ he hath appointed to leave to themſelves, to continue in blindneſſe, and hardneſſe of heart, till the meaſure of their ſin be filled up. 1 *Pet.*2.8. *Iſa.*6.9. 2 *Cor.*4.3,4.

Qu. *What are the ſignes of Reprobation?*

*An.* An infallible ſign can very hardly be given, but ſignes very probably there be 8.

1 When God doth either *not beſtow* upon men, or elſe doth take from them the faithfull Miniſtery of the Word, the ordinary meanes of their ſalvation. *Mat.*10.5. *Mat.* 23.37,38,39. *Act.*13.46.

2 When

2 When God doth *not incline* the heart to be obedient to the outward means which he affordeth. 1 *Sam.* 2.25. *Mat.* 11.21.22,23. 2 *Chro.* 25.16.

3 When mens hearts are *hardned* by the Miniſtery of the word, and other means of life. *Iſ.* 6.9,10. 2 *Cor.* 2.15,16. 1 *Pe.* 2.7,8. *Io* 13.2.

4 When God doth ſend upon men the *Spirit of ſlumber*, to make them ſecure, and unſenſible of the danger of their naturall eſtate & preſent condition *Ro.* 11 8. *Iſ.* 19.14,

5 When God doth *give men up* to a *reprobate mind*, diſabling them to judg aright betweene things ſpiritually good, and evill, *Rom.* 1.28. 2 *Pet.* 2 12. 2 *Cor.* 4 3.

6 When God doth *give men up* to Satan, to deceivers, or to ſtrong deluſions, to be ſeduced. 2 *Cor.* 4. 4. 2 *Theſ.* 2.9. 10,11.12. *Mica.* 2.11.1 *Kings* 22.20,21,22,23.

7 When men receive not the truth with an untained *love* to the truth. 2 *The.* 2.10.12.

8 When men turne Gods *grace into wantonneſſe*, preſumming to continue ſinfull, becauſe God is long ſuffering, and mercifull. *Rom.* 2.4.5. *Iude Epiſt.* ver. 4.

Q. *Doth not this Doctrine of Electio & Reprobation, make men ſecure and careleſſe?*

*An* No: for as God hath appointed men to *glory*, ſo he hath appointed them to *ſactification*;

*cation*;& to the uſe of al holy means to attain that end. 2 *Th.*2.13.14: *Ep.*1.4. 2.*Pe.*1.10.

Q *Can you ſhew me y t more cle rly how the three perſons in the Go l-head doe proceed* in *accompliſhing the Worke of mans ſalvation?*

*Anſ.* Yes:

1 No man cometh to the *Son*,but from the *Father* by *Election.Io* 6.37.65.*Io* 17.2.6,7.

2 No man commeth to the Father from the bondage of ſinne and Satan, but by the Son, through the worke of *Redemption*, and *Mediation.Epheſ.* 1.9.10; *Ioh* 14.6.

3 No man is united to the Son, but by the holy Ghoſt, working faith and *ſanctification* in them whom the Father did chooſe, and the Son redeeme. 2 *Theſ.*2.13.1 *Pet.*1,2,3.

4 The whole worke of mans ſalvation, is from the Father, by the *inchoation*,or beginning of the *Decre* : in the *Son*, by the *diſpenſatiō* of the means:*by* the holy Ghoſt,for the *Conſummation* of the meanes *unto faith*, as the inſtrument to apply them, and *unto obedi nce*,and true holineſſe,as the fruit of faith, and way to heaven. 1 *Pet.*1,2,3 4.

Qu. *What rules ca n you give me for the better underſtanding of this deep Myſtery of Election and Reprobation?*

*Anſ* The Rules requiſite to the right underſtanding hereof are of five ſorts.

Queſt.

Qu. *What doth the first sort of these Rules* 14
*respect?*

*Ans.* The foreknowledge of God.

Qu. *What are the Rules which respect Gods foreknowledge?*

*Ans.* They are seven.

1 That Gods foreknowledge is *independent*, and not occasioned by the thing foreseen, because the fereknower stampeth his impression in the things foreknowne, but the things foreknown make no impression in the foreknower.

2 God *foreseeth no good* thing in the Creatures, nor any inclination unto goodnesse: but what himself from all eternity had ordained to worke in them, both for essence and inclination.

3 Things future, are therefore *future*, and to come, because God did foreknow, and *fore-ordaine* them; his knowledge dependeth not on them, but their comming to passe dependeth upon his decree.

4 Gods fore-knowledge is not the *cause* of that which God hath decreed to *permit*, (to wit, sinne) but of that only which God hath decreed to *worke*, that is, the creatures, their qualities, motions, and actions.

5 Gods fore-knowledge is not *speculative*, but practicall, not declaring things to come,

as

as he seeth them in their causes: but effecting whatsoever he wil have done, be it good or evill, either by a powerfull working, or by a voluntary permission, and wise ordering of it, to the end whereto he did appoint it.

6 Whatsoever God *foreknowes*, that hee willeth, because nothing can come to passe, which he willeth not; the Lord by himself, or by others, doing whatsoever is good, but suffering others to doe that which is evill.

7 Gods fore-knowledge of his elect is not a *naked* knowledge, but a knowledge joyned with a *loving affection*, and benevolous purpose in God, to appoint and bring them to eternall life, out of his own singular love.

Q. *What doth the 2d sort of Rules respect?*

*Ans.* The will of God.

Qu. *What are the Rules that respect the Will of God?*

*Ans.* They are nine.

1. You must not conceive any thing to be *before* the will, counsell, purpose and decree of God; because these be eternall, and no man may look beyond eternity for a reason of any thing.

2 God primarily willeth *himself* as the chief good. Secondarily, the *Creatures*, as they do more or lesse bear his image. Thirdly he

Aug. *in Enchirid. c.* 11. *Greg. Mor. lib.* 18. *cap.* 17.

he willeth *ſinne* not immediately, or ſimply for it ſelf, for ſo he hateth the very being of it; but he willeth the permiſſion, and diſpoſition of ſin, as it may be reduced by his goodneſſe and wiſdome, to his owne glory, and the good of the creature.

3 Whatſoever God doth will in his ſecret Will that he bringeth to paſſe: becauſe he effecteth it in himſelfe by a ſecret and unchãgeable decree; & out of himſelf, by two uncontrollable meanes, the diſpenſation of his Son, and conſummation of his ſpirit.

4 We muſt not confound the ſecret, with the revealed will of God; the decree of Predeſtination, with the precepts of faith and repentance.

5 Gods revealed *Will* ſheweth what ought to be performed by us, not that God hath in his ſecret *will* decreed we either can, or ſhall be enabled to performe the ſame.

6 Gods will is the reaſon why two men equally miſerable, are made to differ one frõ another, and not the fore-ſight of our wills; receiving, or rejecting grace propoſed.

7 The *will* of God is moſt free and moſt ſimple, and therefore there are neither two, nor more, nor contrary wills of God, but the *Will* of God is moſt ſimply one.

8 There are divers diſtinctions of the *Will* of

of God, but such as are rather nominall, then reall.

9 The things which are done against the revealed wil of God or the wil of his precept, are not done without, or beside his secret will, which is properly the will of God; nothing being done, *God* willing, or unwilling.

Q. *What doth the third sort of Rules respect?*

*Ans.* The decree of God.

Qu. *What are the Rules respecting Gods Decree?*

*Ans,* They are fourteene:

1 The Decree of God is most wise, most free, absolute, inconditionall, eternall, going before all second causes.

2 Though all things come to passe necessarily, according to the Decree of God, yet is his Decree the cause of no sin, the decree inferring no necessity of *constraint*, but of *immutability*.

3 The decree of God takes away neither liberty from the reasonable creatures, or contingency from second causes.

4 Gods decree of Election, or Reprobation, must not be grounded upon any thing in man, but altogether upon the free-will, and good pleasure of God.

5 We must carefully put a difference betweene the *decree* of Election and Reproba-

tion,

tion, and the *execution*; becauſe the decree is *eternall*, and before ſin; the execution of the decree is *temporall*, and after ſin; the decree reſpecteth man in general, as he is a creature capable either of glory, or ignominy, the execution looketh on man, as he is in ſinne.

6 We muſt take heed that wee neither confound the decree with the execution of the decre, nor the *means* of ſalvation or damnation, with the *cauſes* of Election or Reprobation: you may not make Chriſt and Faith the cauſes of Election, becauſe they be means of ſalvation: you muſt not take incredulity and ſinne to be the cauſe of Reprobation: becauſe ſin doth not goe before, but follow after Reprobation.

7 We muſt diſtinguiſh between the Decree of *non-Election*, or Reprobatiõ; and the decree of *deſtination* unto puniſhment, or preparation to puniſhment, which is uſually called Predamnation: becauſe the former dependeth ſoly upon the good *pleaſure* of God, the other is an act of Gods *juſtice*, the one floweth from God, as he is a God of *abſolute power*, the other floweth from God, as he is a God of *juſtice*: the one reſpecteth man, as he is a reaſonable creature, *mutable*, the other as he is *fallen* into ſin.

8. We muſt carefully apply a right *object*,

to

to each ſeverall *act*, which wee conceive to be in Gods decree: thus we muſt apply *Eternall Election*, and Reprobation to the attribute of *power*, dominion, and good pleaſure of God. Wee muſt apply actuall and *temporall election*, which reſpecteth man in ſin, to the attribute of *mercy* in God: the *deſtinatiõ* of men not elected unto puniſhmẽt, muſt be referred to the attribute of *Juſtice*.

9 The proper object of eternall Election, and Reprobation, or Preterition, is the *reaſonable creature*, capable of glory, or ignominy; as we may ſee in the election, and preterition of Angels, who were not in the maſſe of ſin: and in the Election of Chriſt, as man, in whom there was no ſin.

10 The decree of Election and Reprobation is an immanent act in God alone, as in the *Subject*: from God alone, as from the *cauſe*: but damnation is neither *originally* from God, nor *ſubjectively* in God, but is a *tranſient effect* of his Juſtice.

11 Mans *ſalvation* in the order of Gods decree, and Counſel goeth before the *meanes*, becauſe every wiſe Agent reſolveth firſt of the end, and then of the means.

12 As God ordaineth the *end*, ſo alſo hee appointeth moſt apt, convenient, and powerfull *means*, to accompliſh that end; his decree

of

of Election and Reprobation, being as immutable as himself.

13 God being a most wise Agent, propoundeth unto himself the manifestation of his own glory, as a most certain and infallible end, appointing and making all things to serve thereunto.

14 There neither is, nor can be any impulsive cause of the decree of God, besides the free will, and good pleasure of God.

Q. *What doth the* 4th *sort of Rules respect?*

*Ans.* That manner of the three persons, working in the worke of mans salvation.

Quest. *What are the Rules respecting the working of the three persons?*

*Ans.* They are these:

1 Election being an original work, is attributed to the first Person, & the Sons dispensation is according to the Fathers Election.

2 The Father made *choise* of certain people unto eternall life as his inheritance; the Son *purchased* what the Father had chosen; and the holy Ghost working from the Father and the Son, doth *take possession*, and expelleth sin and Satan.

3 Man is elected in Christ, as the head of the *elect* but not as the head or foundation of the Fathers *election:* for so the Father should begin from the Son, who alone worketh

keth from himselfe by the Son.

4 Christ is the Elect of the Father, therefore not the head of the Fathers Election; the *election* of the Father, causeth the *donation* of the Son.

5 Christ is chosen, 1 as *Head*, not to his Father, but over his members, and so he is the first of the Elect in order, and we are chosen in him. 2 He is chosen as a *fountaine* of grace, not to his Father, but from his Father to us, as a Mediator and means for our good, and so he becommeth our servant.

Q. *What doth the fift sort of Rules concern?*

*Ans.* Sin.

Q. *What are the Rules which in this behalf respect sin?*

*Ans.* They are these:

1 We must distinguish between a thing brought to passe as an *effect*, flowing from something as the cause thereof, (as the freezing of the water followeth the coldnesse of the *Aire*, as an effect of it) and between that which is a *consequent*, comming after something as it is an antecedent; as the freezing of the water is a consequent, but not an effect of the absence of the *Sun*. So sin is a *consequent* of reprobation, not an effect; because God by not electing mā, doth not infuse any evil into man, nor take away any good th

from man, which he had, but doth thereby decree not to confirme in him that good which ſhould make him ſtand.

II. The *cauſality* of the action, with the effectuall concurrence, and immediate influence into the ſame, as alſo the direction, and determination of it, muſt be referred unto God: but the *ſin*, diſorder or deficiēcy of the action, muſt be referred unto man, as the author, and reſt in man, as in the Subject.

III. The action, as it proceedeth from an *evill will*, and looketh to an *evill end*, ſo it commeth from man, but as it is ordered by God to a *good end*, ſo it commeth from him.

IV. Look on the *decree* of God; and you ſhall ſee, that that is an immanent act *reſiding* in God, working nothing, *infuſing* no corruption into the Creature, not at all *inforcing* the creature to any evill; but *leaving* the creature to himſelfe, the creature doth of its own accord, decline from the Rule of righteouſneſſe preſcribed, from the eſtate of holineſſe, in which it was created: God left man in a good eſtate, made him the free beginner of his own worke.

V. Looke on Gods *Providence*, and there you ſhall ſee Gods efficiency *in* and *about* ſinne, but not of ſinne. You ſhall ſee his efficiency in ſinne:

1 In *fore-knowing*, and foreappointing it, *Gen* 50.19. for whatsoever is, is either *against* the will of God and then he cannot be *omnipotent*; or besides the will of God, and then he cãnot be *omniprovident*, omnidisponent; or else it must be with the will of God, for who hath resisted his Will? *Rom* 9.19. Sin is against the Rule of Righteousnesse, which God hath prescribed, but not against the secret will of God, which cannot be resisted.

2 Here you shall see the Efficiency of God, in sustaining the nature of the sinner for in him we live, move, and have our being. *Act.* 17 28.

3 In the *permission* of the Sin. *Act.* 14.16.

4 In the *desertion* of the sinner. *Isa.* 5.5.6.

5 In the *tradition*, and delivering up of sinners to Satan, and vile affection, as act of justice, a punishment for their former impieties. *Rom.* 1.24.

6 In the limitation of them in their profane enterprises. *Isa.* 8.10.

7 In giving leave to wicked instruments to incite, and stir up others to evill 1 *Kings* 22.22.

VI. Looke on *sin*, and you shall see it is from evill, *defectively*: sin hath properly no efficient, but a deficient cause *A malo defectivo*

cauſe: for ſin is not properly an action, but a defect, and obliquity, or error in the action: ſin hath no poſitive being, but is a privation evilly affecting the ſubject wherein it is: Sin is from a good cauſe *permiſſively*, diſpoſitively: Sin is in that which is good *Subjectively*, the action is good, the obliquity of the action is evill: Sin is to good *Reductively*: God the chiefeſt good, would never have permitted ſinne had Hee not knowne how to make a good uſe thereof.

*A bono permiſſivè.* *In bono ſubjectivè.* *Ad bonum reductivè.*

VII. The worke of God about ſin is conſiderable in the inchoation, progreſſe, and conſummation of ſin. In the *Inchoation* by *prohibition*, and permiſſion: *by prohibition*, if there had beene no prohibition, there had beene no ſin, where is no law, is no ſin: by *permiſſion*, if God would not have permitted it, it could not have been,

In the *progreſſe* of ſin, Gods worke is ſeen in the *direction* and limitation of it, for the time when, continuance how long, and meaſure how much.

In the end or *conſummation* of ſinne, the worke of God is ſeen, in ſhewing his mercy in forgiving ſome, and his juſtice in puniſhing others.

CHAP.

## Chap. III.

Question.

*What is the second step by which God proceedeth in the work of mans salvation?*

*Ans.* Redemption. *Ephes.* 1. 7.

Qu. *What are we to consider concerning mans Redemption?*

*Ans.* Six things.

1 Who wrought it.

2 Wherein it consisteth.

3 How it is made known unto us.

4 How it is imbraced, and received by us.

5 For what end we are redeemed.

6 What benefits we must see hereof in our selves?

Q. *By whom was our Redemption wrought?*

*Ans.* Only by Christ. *Gal.* 4. 5. 1 *Cor.* 1. 30. *Acts* 4. 12.

Qu *What is Christ?*

*Ans.* Hee is the Son of God, by *eternall generation* according to his Godhead, and by grace of *personall union*, according to his manhood. *Psal.* 2. 7. *Luke* 1. 35.

Qu. *How is Christ distinguished from the Father?*

*Anſ.* Two wayes:

1 According to his *perſon*, as he is the Son of God, the ſecond Perſon in the Trinity. 1 *Iohn* 5.7.

2 According to his *office*, as he is Mediator, both God and man. *Iohn* 17.5.

Queſt. *How is Chriſt ſaid to be both equall and inferiour to the Father?*

*Anſ.* He is equall according to his *divine nature*, but inferior, according to his *office* of Mediatorſhip. *Phil.*2.6. *Ioh.*10.29,30. *Iohn* 14.28.

Q. *How is Chriſt diſtinguiſhed in himſelf?*

*Anſ.* By his Perſon, by his natures, by his properties, by his actions: his Perſon is but *one*, his natures, properties, and actions are *double* divine and humane. *Mat.* 1.23. *Iohn* 1.14. *Mat.*28.37. *Ioh* 2.19.

Qu. *Did he worke our Redemption by one nature onely, or elſe by both?*

*Anſ.* By both his Natures. 1 *Cor.*2.8.

Qu. *Whence doth it appeare, that Chriſt is our Redeemer, and Mediatour, according to both natures?*

*Anſ.* 1. He did aſſume our fleſh, that ſo being God and man, he might be a fit Perſon to perform the office of a Redeemer, to reconcile both God & man together. 1 *Tim.* 2.5.

2 He

2 He was *man*, to ſuffer for man, and hee was *God*, to make his ſuffering of an infinite value, a compleat ſatisfaction for mans Redemption. *Heb.* 2. 14, 15. 17.

3. Chriſt ſo performed the office of a Mediatour, according to both natures, that there was a *communion* in the worke, but a *diſtinction* of the vertue and manner of the worke, in the natures working: Chriſt *ſuffered* in his humane nature, but *ſuſtained* and overcame the things which he ſuffered, by the Power of his Divine Nature: Hee *ſatisfied* in the humane nature, but the worth dignity, efficacy, and application of the *ſatisfaction proceeded* from his Divine Nature. *Heb.* 9. 14. *Heb.* 5. 5. *Acts* 20. 28.

Queſt. *How could the ſhort ſufferings of Chriſt ſatisfie the infinite Juſtice of God, and purchaſe his everlaſting favour?*

*Anſ.* The infinite merit of Chriſts paſſion ariſeth from his infinite *Godhead*; mans ſin, though in it ſelf finite, yet became infinite, by being committed againſt an infinite Juſtice: ſo Chriſts ſufferings, though finite in regard of time, yet became infinite by divine merit. *Acts* 20. 28.

Qu. *But how doth this Work of Redemption belong to the divine nature, ſeeing the Divine*

*nature could not ſuffer, becauſe it was immutable, nor die, becauſe it was immortall?*

*Anſ.* In regard of *perſonall union*, the divine nature manifeſting it ſelfe in the fleſh, and the humane nature being made one by perſonall union with the divine, whatſoever is done on either of the natures, is taken as done unto them both. *John* 1. 14. *Phil.* 2.7,8.

Qu *How manifold is the Office of Chriſt the Mediator?*

*Anſ.* Threefold: as a *Prophet* hee teacheth, as a *Prieſt* he ſanctifieth, as a *King* he governeth; as a *Prophet* he explaineth, as a *Prieſt* he *obtaineth*, as a King he *applieth* ſalvation to his people. *Acts* 3. 22. *Heb.* 10. 10. 14. *Ephe.* 5.25,26,27. *Iſa.* 9.6,7.

Qu. *Shew me yet more fully what he doth as a Prophet?*

*Anſ.* He *ſheweth* us our miſery by ſinne, and happineſſe by grace. *Ioh.* 1.9.18. *Mat.* 17.5.

Qu. *How doth he doe this?*

*Anſ. Outwardly*, by the preaching of the Law and Goſpel, and *inwardly*, by enlightning the underſtanding. *Mat.* 4.17. *Iſaiah* 6.1. *Eph.* 4. 11. *Ioh.* 5.25. 1 *Ioh.* 2.27.

Qu. *What doth he as a Prieſt?*

*Anſ.* He *redeemeth* us from evill, and purchaſeth

chaſeth for us Gods grace and favour. *Heb.* 2.17. *Pſal.*110.4. 1 Pet.2.24.

Qu. *How doth he doe this?*

*Anſ.* 1. By keeping the Law, *Rom.* 8.34.

2 By *offering* himſelf a Sacrifice to God. *Eph.* 5.2.

3 By *making* interceſſion for us. *Heb.*7. 25,25,27. *Iohn* 17.9.

Q. *How doth he make interceſſion for us?*

*Anſ.* By *preſenting* himſelf to God the Father, as our Mediator and Redeemer. *Heb.* 9.24. 1 *Iohn* 2.1.

2 By *promiſing* obedience, and thankfulneſſe on our behalfe. *Iohn* 17.6.25,26.

3 By *praying* for us. *Iohn* 17.9.

Qu. *What doth he doe as a King?*

*Anſ.* He doth *rule* and defend his kingdome, and redeemed people from all evill, and doth *continue* them in the grace and favour of God, for ever. *Pſal.*2.6.8,9. *Luke* 1. 32 *Iohn* 10.28. *Mat* 2.8.20. *Heb.* 12.28.

Qu. *How doth he doe this?*

*Anſ.* 1. By *getting* victory over his and our enemies. 1 *Cor.*15.54,55. *Col.* 2. 15. *Heb.* 2.14 *Hoſ.*13.14.

2 By *calling* and gathering together the people of his kingdome, and taking poſſeſſion in their hearts. *Iohn* 17. 11,12.

*John* 10.15. *Eph* 5.4.11. *Ephes*.3.17.

3. By *preaching* to them laws of obeying and beleeving. *Mat*.17. 5. *Acts* 17. 31. *Esai*. 11.2,3,4.

4 By *moving* their hearts inwardly thorough the feeling of Gods present favour, & hope of future glory, to beleeve and obey. *Ro*.8.14 *Mat*. 3.11.2 *Cor*.7 4,5.2 *Cor*.5.20

5 By *bestowing* on them all things needful to salvation. *Psal*.45.13,14. *Eph*.4.11,12.

6 By *restraining*, and punishing the enemies who rise against them. 1 *Cor*.15.24 25.

Qu. *You said but even now, that Christs sufferings, in regard of his Godhead, were of an infinite value; did he therefore in the intention of God his Father, die for, and redeem all men, as the Papists and their Adherents teach?*

*Ans*. He redeemed men of all *nations*, *and* of all conditions, but not all particular persons. *Rev*.5.9. *Rom*.8. 33, 34. *John* 17. 19, 20. *John* 10.15. *Ephes*.5.23.

Qu. *How doe you further make the truth hereof apparent?*

*Ans*. By divers things:

1 The Father did not *choose* all, therefore neither did the Son die for, and *redeem* all: for the work of the Sonne in Redemption doth not exceed the worke of the Father

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in Election, becauſe hee worketh from the Father. *Iohn* 17. 2. 4. *Iohn* 15.15. *Iohn* 12.49.50.

2 The Spirit doth not *ſanctified* all, therefore neither did the Son *redeem* all: for the work of the Spirit in Sanctification, commeth not ſhort of the work of the Father in Electon, nor of the Son in Redemption; becauſe he worketh from the Father and the Son, taking poſſeſſion of what the Father did chooſe, and the Son purchaſe, ſanctifying whom the Son did redeem. *Ioh.* 14.26. *Ioh.* 15.26. *Iohn* 16.7.13.14 15. 1 *Pet.* 1.2.

3 The *love* of God and Chriſt, which was the moving cauſe of his death, doth not *extend* to all, neither was his death intended for all. *Ioh.* 3.16. *Ioh.* 3.1. *Rom* 9 13.

4 Chriſt did not *riſe* again for all, therefore neither did hee *die* for all *Rom.* 4 25. 1. *Cor.* 15.20.

5 Chriſt doth not *pray* for all; therefore neither did he die for, & *redeem* all. *Jo.* 17.9.

6 The death, reſurrection, and interceſſion of Chriſt are *inſeparable*, make him a compleat Redeemer, and are *peculiar* to Gods choſen people. *Rom.* 8.33,34.

7 Chriſt doth not inwardly *inſtruct* all, as a Phophet. *Mat.* 13.13 nor ſpiritually *rule* in

*John* 10.16. *Eph* 5.4.11. *Ephes*.3.17.

3. By *preaching* to them laws of obeying and beleeving. *Mat*.17. 5. *Acts* 17. 31. *Isa*. *i*. 11.2,3,4.

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7 Chriſt doth not inwardly *inſtruct* all, as a Phophet. *Mat.* 13.13 nor ſpiritually *rule* in

the hearts of all, as a King. *Ro.* 16.16. therefore neither did he *die* for all, as a Priest, for the Offices of Christ are of equall extent.

8 For whom Christ *died*, to them are *given* the Spirit, Faith, Hope, Love, and every other saving grace. *Rom.* 8.31, 32. but this all men have not. 2 *Thess.* 3.2.

9 Had Christ laid downe his life a ransom for all men, then the Justice of God being once *satisfied*, a second punishment could not without injustice be *inflicted*. *Mat.* 20. 28. *Isai.* 53. 11, 12.

Qu. *Wherein standeth this Redemption thus wrought by Christ?*

*Ans.* In three things:

I. In *satisfying* Gods Justice by suffering the full punnishment of sin. *Mar.* 10. 45. *Isai.* 53 5.

II. In *fulfilling* Gods Law, by obeying perfectly. *Mat.* 5.17. *Ro.* 10.4.

III. In *delivering* us from the power of sin, and curse due to the same, by applying unto us the benefits of his active and passive obedience. *Rom.* 8.2,3. 2 *Cor.* 15.15.

Qu. *Why must this punishment be suffered by Christ?*

*Ans.* Because otherwise there is no *escaping* of eternall death. *Heb.* 9 22.

Quest

Qu. *Why must the Law be fulfilled by Christ?*

*Anſ.* Becauſe otherwiſe there is no *enjoying* of eternall life. *Rom.* 5. 18, 19.

Qu. *Why must the benifits of Christ active and paſſive obedience be applyed?*

*Anſ.* Becauſe otherwiſe our ſin is not *deſtroyed*, our imperfections are not *covered*. our perſons and *actions* are not *accepted*, neither is the wrath of God againſt us *appeaſed*. *Phil.* 3. 8. 9. 10. *Rom.* 8. 8, 9 *Rom.* 7. 5. *Rom.* 6. 22, 23.

Qu. *How is the myſtery of our Redemption made knowne unto us?*

*Anſw.* By the preaching of the Goſpel. *Luke* 24. 25. 26. *Acts* 10. 43.

Qu. *How is this Redemption received, and imbraced by us?*

*Anſ.* Only by faith. *John* 3. 16.

Qu. *For what end did Christ redeeme us?*

*Anſ.* To ſerve God always in true holineſſe. *Luke* 1. 74 75. *Tit.* 2. 14.

Qu. *What benefits of our Reuemption muſt we ſee in our ſelves?*

*Anſ.* Theſe ſeven:

I. *Freedome* from the bondage of Satan. *Heb.* 2. 14. 1 *John* 3. 8, 9.

II. A *death* of Sin. *Rom.* 6. 5, 6.

III. *Newneſſe* of life. 1 *Cor.* 5, 7. 8. *Rev.* 5. 9.

IV. *Reconciliation* with God. *Rom.* 5. 1. *Col.* 1. 20. *Eph.* 2, 13.

V. An holy *agreement* between our hearts, and Gods Commandments. 1 *Iohn* 5. 3.

VI. An heavenly *peace* in our Consciences. 1 *Iohn* 3. 21. *Rom.* 5. 5.

VII. An holy *triumph* over the feare of death. 1 *Cor.* 15. 57.

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## Chap. IIII.

Question.

*What is the third step by which God doth proceed in the work of mans salvocation?*

*Ans.* Vocation.

Quest. *What is vocation?*

*Answ.* It is a holy and gracious work of God, by his Word and spirit calling men sinfull and subject to damnation out of their naturall, and corrupt estate, to beleeve in Christ, and to lead a new life. *Acts* 26. 18.

Quest. *What are the parts of vocation?*

*Ans.* They are two. 1. The offering. 2. The receiving of Christ. *Iohn* 1. 11, 12.

Quest. *What is the offering of Christ to us in our vocation?*

*Answ.*

*Anſ.* The propoſing of Chriſt as the only neceſſary and ſufficient means of ſalvation. 1. *Cor.* 1.23.24. *Heb.* 7.25. *acts* 4. 12.

Queſt. *VVhat is the receiving of Chriſt?*

*Anſ.* The joyning of Chriſt unto man, and of man unto Chriſt, *John* 6.56. *Eph.* 5.23.

Q. *How doth God call men to this new eſtate?*

*Anſ.* By the Miniſtery of the *word* as the outward, by the working of the *ſpirit* as the inward means. *acts* 10.44. *acts* 16.14 *acts* 9.15. *Epheſ.* 1.17. 1 *Cor.* 3.6.

Queſt. *From what doth God call them.*

*A.* From the bondage of Satan and ſervice of all ſin, *Col.* 1.12.13. *Tit.* 3.3 4. *Mat.* 9. 13.

Queſt. *VVhereunto doth he call them?*

*Anſ.* Unto true holineſſe. 1 *Theſ.* 4.7.

Queſt. *Why doth he thus call them?*

*Anſ.* I. That they may have *union*, and communion with Chriſt Jeſus. 1 *Cor.* 1 9.

II That they may *love*, fear, and honour God in Chriſt. *Ier.* 32.39 40.

III. That they may *make ſure* their election unto themſelves 2 *Pet.* 1.10.

IIII. That they may be *fit* to inherit eternall glory. 2 *Pet.* 1.3. *Rev.* 21.27.

Queſt. *VVho are they that be thus called?*

*Anſw.* By the outward Miniſtery of the Word *good and bad* are called. *Mat.* 20 16.

*Mat.*

*Mat.* 13.47,48. but by the inward working of the Spirit the *chosen* only are called. *Rom.* 8.30 *Acts* 13.48.

Qu. *What are the properties of vocation?*

*Ans.* They are five:

I. It is *free*, *Ioh.* 3.8. *Ro.* 8 28. *Isa.* 44.6,7.

II. It is *holy*. 2. *Tim.* 1.9.

III. It is *irresistible*. *Joh.* 6 37. *Ioh.* 10.16. *Isa.* 55.10,11,12,13 *Ezek.* 36.25,26.

IV. It is *peculiar* to the chosen. *Act.* 13.48.

V. It is *unchangeable*. *Ro.* 11 29. *Jer.* 32.40.

Quest. *How may a man know that he is effectually called?*

*Ans.* By nine signes accompanying it.

Qu. *What be they?*

*Ans.* I. True *illumination*, whereby a man is able to see his own wretchednesse by sin, and also to behold the riches of Gods mercy in Christs towards his own soul, 1 *Pet.* 2.9.

II. A thorough *detestation* of that sinne which hath formerly been most pleasing to him. *Hos.* 14.8. *Isa.* 30.21, 22 *Luke* 19.8 9.

III. A *loathing* of evill, and delighting in holy company. 2 *Cor.* 17,18. *Psa.* 119. 115. *Psa.* 26.4.5. *Psa* 16.3.

IIII. A competent measure of *grace* befitting that calling, with a holy care to walk as beseemeth the same. *Eph.* 4.1. 1 *Thes.* 2.12.

V. A.

V. A ſingular *readines* to perform all the Lords Commandements. *Gal.* 1. 15, 16. *Cant.* 1.4. *Pſal.* 119.32.

VI. A *carefull* endeavour to have peace with all men, ſo much as may be; but eſpecially with Gods people. *Rom.* 12. 18. *Col.* 3. 15. 1 *Cor.* 7. 15. 1. *Pet.* 3. 8. 9

VII. A hearty *cleaving* unto God, and making a good profeſſion of Gods Truth, in all Eſtates 1. *Tim.* 6. 11. *Luke* 9. 23. 26.

VIII. A high *eſtimation* of this calling, and of the means by which a man is called. *Phil.* 3. 14. *Pſ.* 119. 72.

IX. A comfortable *experience* of Gods diſpoſing and ordering all things to worke for the beſt unto him. *Rom.* 8. 28. *Gen.* 41. 52. *Gen.* 50. 20.

Q. *What fruits doth this doctrine of mans miſery, redemption, and vocation bring forth in them whom God hath ordained to life eternall?*

*Anſ.* It doth work ten ſeverall graces in them.

Queſt. *What is the firſt?*

*Anſ.* A cleer *ſight* of our wofull and lothſome eſtate by nature, *Pro.* 30. 1, 2. *Jere.* 31. 18. *Rom.* 7. 9.

Queſt *What is the ſecond?*

*Anſw.* A true *ſenſe* of our miſery by ſin. *Pſal.* 38. 4. *Rom.* 7. 24.

Queſt.

Queſt. *What is the third?*

*Anſ. Contrition,* and brokenneſſe of heart. 2 *Cor.*7.10. *Pſal.*51.17. *Luke* 7.38.

Queſt. *What is the four h?*

*Anſ.* A thorough *deteſtation* of ſin. *Pſal.* 119.128. *Hoſ.*14.8.

Queſt. *What is the fifth?*

*Anſ.* An earneſt *deſire* of the pardon of ſin, *Pſ.* 51.9.

Queſt. *What is the ſixth?*

*Anſ.* A holy *conſultation* what to doe to get forth of this ſinfull eſtate, *acts* 16.29.30.

Queſt. *What is the ſeventh?*

*Anſ.* A humble and free *confeſſion* of all ſin. *Pſal.* 32.5. *Pſal.*139.23. *Luke* 15.18. 19 *Pſa.*51.3.

Queſt. *What is the eight?*

*A.* An unfained *forſaking* of all ſin, to enjoy the graces of the Spirit, and favour of God. *Mat* 13.44. *Iſa.* 30.22. *Pſal.* 66.18.

Queſt. *What is the ninth?*

*Anſ.* A ſound *application* of Chriſt and his promiſes to our own ſoules, truſting in Chriſt, and caſting our ſelves wholly upon him for pardon and ſalvation. *John* 20.28. *Phil.* 3.12.13.

Queſt. *What is the tenth?*

*Anſ.* An *high valuing* of Chriſt, ſtrong and fervent

fervent love to Christ, and an holy reliſhing of more ſweetneſſe in the Goſpel, then in any thing in the world, conſecrating our ſelves to Chriſt in holineſſe and true righteouſneſſe to ſerve him. *Lu.* 7.47. *Pſ.* 4.6,7. *Ierem.* 15.16. *Pſal.* 119.103. *Rom.* 10.15. *Rom.* 12.1.2.

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## Chap. V.

### Queſtion.

*What is the fourth ſtep by which God proceedeth in the work of mans ſalvation?*

*Anſ.* Juſtification.

Queſt. *What is Juſtification?*

*Anſ.* It is a gracious action of God, whereby he *imputeth* the righteouſneſſe of Chriſt to all true beleevers, and for the merit of Chriſt freely *abſolveth* them from all their ſins, and *reputeth* them juſt unto life, *Rom.* 3.22.24. 2 *Cor.* 5.21. *Pſal.* 32.1,2.

Queſt. *How manifold is juſtification?*

*Anſ.* Twofold. Legall; *Rom.* 2.13. Evangelicall; *Rom.* 5.18.

Qu. *What is the matter of our juſtification?*

*Anſ.* Chriſts active and paſſive obedience:

to-

together with his originall righteousnesse. *Gal.*3.10. *Rom.*5.19.

Qu. *How is Christs originall righteousnes a part of his satisfaction, & of our justification?*

*Answ.* I. Christs originall *Righteousnesse* answers our originall *sinne.*

II. The law requires not onely *actuall* obedience but also *original*, & full conformity.

III. Whole Christ is ours and whatsoever he was made, whatsoever he did, or was, that he was made, that he did, and was for us. *Isa.* 9 6. 1 *Cor.* 1. 30.

Qu. *Is the active obedience of Christ necessary to our justification, as well as his passive?*

*Answ.* Yes. For,

I. As Christ passive obedience was necessary for the *expiation* of our sin, so his actuall obedience is necessary for the *obtaining* of life eternall.

II. As the Law bindeth to *punishment*, threatning death to them that transgresse it: *Deut.*27.26. So it bindeth to *obedience*, promising life to them that keep it. *Levit.*18 5. *Luke* 10.28.

III. As Christs passive obedience answers mans *guilt* of sinne, and damnation: so his active obedience answers mans *want* of Righteousnesse.

Quest.

Qu. *What are the parts of justification?*

*Ans.* Two:

I. The *Imputation* of Christ Righteousnesse, whereby the Beleever hath his sin covered, and is accepted as just in the sight of God. *Phil* 3.8,9,10.

II. *Remission* of sinne, whereby the Beleever is freed from the guilt, and punishment of sin. *Col.*1 21,22. 1 *Pet.*2.24.

Qu. *What is the moving cause of mans Justification?*

*Ans.* The *inward* moving cause is Gods *mercy*, *Rom.*3,24. the *outward* moving cause is the *merit* and efficacy of Christs active and passive obedience. 1 *Ioh.*1 7 2 *Cor.*5.18,19.

Qu. *What is the formall cause?*

*Ans.* The *imputation* of Christs Righteousnesse. 2 *Cor.*5.2. 1 *Cor.*1.30. *Ier* 23.5.

Qu. *What is the instrumentall cause of our Justification?*

*Ans.* A lively faith, laying hold on the Righteousnesse of Christ *Rom.* 3.28.

Qu. *Doth faith alone justifie us?*

*Ans.* Faith is alone in the *act* of justifying; but not alone in the *heart* and life of the justified person. *Rom.*3.28. *Iam.*2.17. *Eph.* 2.8,9,10. *Gal.*5.6.

Qu. *What is Faith?*

*Ans.*

*An.* It is a holy and ſtedfaſt reſting of the heart upon God in Chriſt, as the onely and all ſufficient Author of ſalvation, and life eternall. *Iſa.* 10.20. *Pſa.* 37.3,4,5. *Rom* 10. 11.2 *Cor.*3.4. 2 *Cor.*5.6.7,8. *Deut.* 30.20.

Qu. *What is the nature of faith in generall?*

*Anſ.* To cleave unto the Lord, and to caſt our ſelves, and our burthen upon him in all eſtates. *Ioſ.* 23.8. *Acts* 11.23.1 *Cor.* 6. 17. *Pſ.* 55.22. *Pſal* 62. 8.1 *Pet.*5.7.

Queſt. *What doth the nature of faith more particularly comprehend under it?*

*Anſw.* I. *Knowledge* of that which God hath propoſed to be beleeved. 1 *Joh*, 4.16. *Io.* 10 38. *John* 17.3.

II. *Aſſent* to the proffer of grace. *Io.* 3.33.

3. A pious *affection* towards God, whence ariſeth a high eſtimation of the promiſe of life, and a baſe account of all things in compariſon of the love of God in Chriſt *Deut.* 4 4 *Deut.* 11 22 *cant.* 1.2. *pſal.* 63 3.

IIII. An earneſt *deſire* after the happineſſe revealed in the Goſpel. *Iſa.* 55. 1. *Gal.* 5 5. *Luke* 2.25.

V. A *reſting* upon God in Chriſt, for the obtaining of that good which he hath propoſed to us in his Word. *Ier* 17.7 *Io* 6.68.

VI. An *election*, chooſing and apprehending

ding of the promiſe of life in Chriſt, ſo making it our own. *Ioh.* 1.12.

Qu. *Wherein ſtandeth the eſſence and perfection of faith?*

*Anſ.* In our election, apprehending, and ſingling out of Chriſt unto our ſelves, as the onely ſufficient and fit means to bring us to life. *Cant.* 2.16. *Ioh* 20.28. *Pſa.*119.30,31.

Qu *Whereupon is faith builded?*

*Anſ.* Upon the ſacred Scriptures alone, whoſe Author is God. 2 *Pet.*1. 19,20. *Rom.* 3.4. 1 *Cor.* 2.5

Qu. *Whence is it that the act of beleeving ſpringeth.*

*Anſ.* From the internall operation, and perſwaſion of the holy Spirit, as the proper cauſe of it. 1 *Cor.*12.3.11.

Qu. *What is the outward and ordinary means by which faith is wrought?*

*Anſ.* By the faithfull preaching of Gods Word. *Rom.*10.14,15.17. *Eph.* 1.13. 1 *Cor.* 1.21. *Ier.*3.15. *Acts* 13 42,43. *Iſa.*57.19.

Qu. *What is the object of Faith?*

*Anſ.* Chriſt as Redeemer is the *mediate* object of Faith, and God is the *ultimate*; for we beleeve in God, through Chriſt. *Rom.*6. 11. 2 *Cor.*3.4. 1 Pet. 1.21.

Qu. *Whereunto doth Faith carry the heart*

*of*

*of the Beleever to seek true comfort?*

*Anſ* To the *merit* of Chriſt, and to the *promiſes*, and *providence* of God. *Ioh.* 14.1,2. 2 *Tim* 1.12 *Rom.* 4.21. *Heb.* 11.13.

Q. *What is the Subject or Seat of Faith?*

*Anſ.* The heart and will of the Regenerate. *Rom.* 10 10.

Qu. *Whence doth it appeare that the Will rather then the underſtanding is the ſeat of Faith?*

*Anſ.* I. Becauſe Faith is an act of election, chooſing and imbracing Chriſt, and making him ours, which is more then an act of the underſtanding. *Ioh.* 1.12. *Ioh.* 6.35.

II. Becauſe, though faith doth alwayes preſuppoſe the knowledge of the Goſpel, yet there is no ſaving knowledge diſtinct from that which is in many Reprobates, unleſſe it be both conſequent unto, and alſo dependent upon the act of the will. *Ioh.* 7.17. *Io.* 8 31,32. 1 *Ioh* 2.3.

III. Becauſe Faith uniteth us to Chriſt, cauſeth us to give and apply our ſelves unto God in Chriſt, which is not an act of the underſtanding, but a conſent and worke of the will. 2 *Cor.* 5 14,15.

IIII. Becauſe knowledge of it ſelf, is common to beleevers, with unbeleevers and devills. *Iam.* 2.19,20.

Queſt.

Qu. *In what order, or by what degrees doth God prepare them to believe, whom he hath ordained unto life?*

*Anſ.* I. By the Law.

II. By the Goſpel.

Qu. *How by the Law?*

*Anſ.* I. By *inlightning* the ſinner to ſee his miſerable eſtate by ſin, with the puniſhment due to the ſame. *Rom.*7.7.9. *Rom.*3.20.

II. By *convincing* the ſinner, that he is the guilty perſon, to whom the meſſenger of the Lord ſpeaketh. 1 *Cor.*14.24,25. 2 *Sam.*12.7.

III. By *raiſing* the ſinner out of his ſecurity, filling his ſoul with terror, making him ſee the fulfilling of the Law to be impoſſible, making him feel the bearing of the puniſhment to be intollerable, and the committing of the ſin uncomfortable. *Gen.*4.7.13. *Acts* 16.29.

Qu. *Are all ſuch as be thus wrought upon by the Law, afterward brought to believe?*

*Anſ.* No. Many Reprobates, and Hypocrites are thus convinced, and terrified, and ſo left. *Mat.*27.3,4,5. *Gen.*4.13.16,17. *Act.* 24.25. 2 *Cor* 3.6.

And yet ordinarily all ſuch as are appointed unto life, are thus in ſome degree wrought upon by the law in the beginning, and ſo led for-

forward unto faith by the Gospel. *Acts* 2 37. *Ier.* 31 18.

Q. *After men are thus prepared by the law, how doth God lead them forward by the Gospel?*

*An.* He doth by the Gospel *proclaim* a remedy for the easing of the soul of the sinner so distressed, & appeasing of the Conscience so disquieted, *Io* 3 16. *Ma.* 11. 28. *Isa.* 61 1,2.

II. By the Gospel, the Sinner thus afflicted is *perswaded* in the generall, that God is mercifull, and that there is a remedy in Christ for sinners: and by this generall perswasion is supported against despaire, though he cannot make any particular application hereof unto himself, for the present. *Isa.* 55. 6,7. 2 *Sam.* 24 14. *Psal.* 130,7,8. *Dan.* 9. 9. *Ezek.* 10. 2,3. *Lam.* 3. 22,23.

III. Hereupon, the thoughts of his own misery, the sweet voice of the Gospel, and the consideration of Gods loving kindnesse in Christ working upon him, his heart becommeth *soft*, humble, teachable, contrite and broken for sin, and for dishonouring God, so loving, and long-suffering. *Rom.* 2. 4. *Zech.* 12. 10.

Qu. *But how may a man know that his Contrition is not Legall, but Evangelicall?*

*Ans.*

*Anſ.* Legall terror is chiefly for *fear of puniſhment*, leaving the ſoul ſtill hardned; but Evangelicall contrition is chiefly for *ſin*, making the heart truly ſoft, and cauſing ſin to be earneſtly, deeply, and conſtantly bewailed. *Pſal* 38.3,4. *Pſal* 31.10. *Mat.* 26.75. *Zech.*12 10.2 *Cor.*12.7.

Qu. *When the Goſpel, like fire, hath melted the ſtony heart of the ſinner, how doth it work further?*

*Anſ.* It doth beget in him further:

I. An utter *diſlike*, ſhame, and deteſtation of all his former courſes. *Iſa.*30.22. *Ier.* 31. 19. *Ezek* 37.31.

II. An unfained and full *confeſſion* and aggravation of his ſin. 1 *Sam.* 12, 13. 1 *Tim.* 1.15. *Lam.*3.40.

III. It doth empty him of all conceit of his own goodneſſe, cauſing him utterly to deny himſelf. 1 *Cor.*3.18. *Rom.*7.18.

IIII. It cauſeth him to *wait* on God for direction to guide him, and to leade him forth of this perplexed eſtate, crying earneſtly to God for conſolation. *Pſal.*51.8,9, 10,11,12. *Pſal.*143,8,9,10.

V. Having *felt* his owne wants, *diſpairing* of helpe in himſelfe, and having *ſeen* Gods offer, and the excellency of Mercy in

Chriſt

Chriſt; hee doth above all things, moſt ſtrongly *deſire* the pardon of ſin, and faith to beleeve the Promiſe of Gods mercy in Chriſt to his own ſoul *Luk* 18.13. *Pſ* 143. 1,2,6. *Iſa* 26.8.9.

VI. He is ſolicitouſly *careful* in the uſe of the meanes to attain Faith. 2 *Pet*. 1. 10. *findeth no reſt*, till hee getteth ſome aſſurance. *Pſal*. 38 3. *Pſ*. 116.3,4. *hungereth*, and thirſteth vehemently after it. *Mat*. 5.6. *Pſ*. 63.1. *caſteth away* whatſoever may hinder it. *Mat*. 13.44 45. *waiteth* on the Lord with patience. *Iſa*. 28. 16. beginneth at length to be *perſwaded* in his heart that hee ſhall have it. *Pſal*. 103. 8. *Heb*. 10.37. *Mar*. 9,24. and ſo at length, God doth *ſeal up* unto his ſoul the pardon of his ſin, and doth inable him to *beleeve* the ſame. *Epheſ*. 1. 13, 14. *Pſ l*. 116.6,7,8.

Qu. *How farre may a Reprobate goe in this way?*

*Anſ*. He may goe fourteen ſteps.

Qu. *Which be they?*

*Anſ*. I. He may *know*, and acknowledge the truth. 2 *Pet*. 2,21. *Luke* 12.47. 1 *Cor*. 13.2.

II. He may be *troubled* in conſcience by hearing the Word. *Acts* 24.25.

3. He

III. He may be *perplexed* in minde about ſin, before hee doth commit it. *Mark.* 6. 26.

IV. Hee may be full of *ſorrow* after the commiſſion of ſin. *Mat.* 27.3,4.

V. Hee may *confeſſe* his ſinne in time of vexation. *Exo.* 9.27.

VI. He may *pray*, and deſire others to pray for him in the day of affliction. *Acts* 8.24. 1 *Kings* 21.27.

VII. He may be at great coſts in and about Gods ſervice *Gen.* 43. *Iſa.* 1.11,12,13. *Mica* 6.6,7.

VIII. He may make an open and glorious *profeſſion* of the ways of godlineſſe. *Iſa.* 58. 2. *Joh* 6.26. *Ezek.* 33.31,32. *Mat.* 25.1, 2,3.

IX. He may take *joy*, and taſte ſweetneſſe in ſome part of Gods Word. *Mar.* 6.20. *Mat.* 13 20,21. *Heb.* 6.5

X. He may *amend* his life in many things, and be zealous, and ſo far eſcape all the pollutions of the world, that none can juſtly taxe him with any open evill. 2 *Pet.* 2.20. *Mark.* 6.20. 2 *Kings* 20,28,29.

XI. He may *wonder* at, and be ſtrangely affected with the glorious things revealed in Gods Ordinances. *Luk* 4.22,23.

XII. Hee may *approve*, and commend the beſt Preachers, and frequent the beſt company, and deſire their gifts and graces. *Ezek.*33.31,32. *Mat.*25.1.8.

XIII. He may *delight* in frequenting Gods houſe, he may hold out with Chriſt in great trouble, & upon ſome inward, yet common work, perſwade himſelf of being in Gods favor. *Iſ.*58.2,3. *Mat.*13.22. *Pr.*14.12. *Iſ.*1.26.

XIV. He may *give* liberally to the needy, and *ſuffer* even death in the cauſe of Chriſt. 1 *Cor.*13.3.

Queſt. *Is it not a great diſcouragement to Gods children that hypocrites goe ſo far in the way to heaven, and that Gods children are ſo hardly diſtinguiſhed from them?*

*Anſ.* No: but they muſt labour ſo much the more earneſtly to goe beyond them, and to make their Calling and Election ſure. *Mat.*5.20. 2 *Pet.*1.10.

Qu. *Wherein doth a childe of God goe beyond an hypocrite?*

*Anſ.* In Twelve things:

I. In hating ſin *univerſally*, and throughly. *Pſal.*119.104. *Pſal.*66.18.

II. In reſting upon God *firmly*, and conſtantly. *Rom.*8.38. *Pſal.*62.8. *Col.*2.7.

III. In loving God *unfainedly*, for the purity

rity and lovelineſſe of Gods nature. *Deut.* 6. 5. *Cant.* 2 5. *Mat.* 10.37.

IIII. In meditating upon, and rejoycing in the *whole Word* of God. *pſal.* 119.14.15, 16.143. *Iere.* 15.16.

V. In obeying the whole wil of God *cheerfully pſa.* 40.8. *pſ.* 110 3. *pſa.* 119.128. 1 *Io.* 5.3.

VI. In *deſiring ſincerity* with much earneſtneſſe. *Pſal.* 139.23,24.

VII. In excerciſing holy duties with *Conſtancy*, and ſtriving to keep a good conſcience toward God and Man continually. *Iob* 27.6. 11. *Acts* 24. 16.

VIII. In being truly *poore* in ſpirit, carried cleer out of themſelves, and every thing elſe, to Chriſt alone for all fulneſſe. *Iſa.* 57.15.

IX. In performing duties *in love* to Chriſt, deſiring grace, that he may honour Chriſt, grieving that he can perform no better ſervice to Chriſt.

X. In deſiring, and endeavouring the glory of God, and Chriſt *above* his own ſpirituall & temporall good. *Ro* 9.3. *Lu* 14.26.

XI. In taking up his *full and everlaſting reſt* with Chriſt, *phil.* 1. 21. Chriſt being all contēnation to him, heaven it ſelf being without Chriſt an uncomfortable and empty dwelling in his apprehenſion. *phil.* 3.7,8,9,10.

XII. In being inclined, moved, and carried to God, to Christ, and holy things.

1 By the power of a new, and *inward principle* of grace; working a sutablenesse between his heart and the things of God.

2 By the vertue of a cleer and *sweet apprehension* which he hath of God in Christ, making him appear most glorious in his eyes.

3 By the efficacy of a *pure & fervent love* to God in Christ, causing him to desire Christ for Christ himselfe, and all others things for Christs sake, to make himselfe the more serviceable unto Christ. *psal.* 40.8. *psal.* 119.32.

Q. *How may a man know that he hath faith?*

*Ans.* 1 By the *sense* and feeling of Faith it self: the beleever perceiving, and feeling his heart chooseing, and singling out, strongly cleaving unto, and relying upon Christ, *Rom.* 8.38,39. 1 *cor.* 2.12. *Mar.* 9.24 2 *Tim.* 1.12

2 By the fruits and signes of Faith. *Mat* 7.16 17. *Iam.* 18.

Qu. *How many sorts of signes are there?*

*Ans.* Two: one of faith more weak, the other of faith more strong.

Qu *What are the signes of faith more weak?*

*Ans.* 1 *A feeling* of the want of faith, with an earnest desire to have it. *Mar.* 9.24.

2 A spirituall *combate* between the flesh and

and the Spirit. *Ga.*5.17 *Ro.*7.23. *Mat.*11.28.

3 An earneſt *ſeeking* after,& valuing of the love of God in Chriſt,above all the things in the world *Cant.*2.4. *Pſ.*51.8 10. *Pſ.*4.6.

4 *Deniall* of our ſelves, ariſing from the apprehenſion of our own vileneſſe,and emptineſſe; and Chriſts fulneſſe to ſupply our wants. *Mar.*8.34 1 *Cor.*3.18. *Ezek* 20 43.

5 Godly *ſorrow* ariſing from the apprehenſion of Gods love in Chriſt, ſoftning, and melting our hearts. *Rom.*2.4 2 *Cor.*7.10.11. *Zech.*12.10.

6 An high *eſtimation* of Gods Word. *Job.* 23.12. *Pſal.*119.72. 1 *Pet.*2.2.

7 Unfained *love* to Gods people. 1 *Joh.*3. 14. *Gal.*5,6.

Q. *What are the ſignes of faith more ſtrong?*

*Anſ.* 1 A comfortable *feeling* of Gods love ſhed abroad into our hearts. *Ro* 5.5. *Can* 1.2.

2 A ſound and *ſtrong joy* in the Lord. and in his Word. *Rom* 15.13. *Phil.*4.7 *Ioh.*15. 11. *Iſa.*9.3. *Neh.*8.10.

3. A holy *admira iõ* at the wonderful chãge which God hath wrought in us. *Pſ* 66.16.

4 An earneſt endeavour to *win* others unto Chriſt, *Luk.*22,32.

5 An effectuall and *through application* of our ſelves to Chriſt, to ſerve him,& ſeek his

praise, in, and above all things. *Rom.* 12.1, 2.2. *Cor.* 5.15.

6 A firme *dependance* upon God, in the deepest *perplexities*, with a strong perswasion of a happy issue of all troubles. *Iob* 19. 25. *Iob.* 13.5. *Rom.* 4. 18.

7 An earnest longing for *Christs comming* unto judgement. 2 *Tim.* 4.8 *Cant.* 8.1. *Psa.* 42.1, 2. *Rev.* 22.20.

Quest. *Cannot a weeke Faith save us?*

*Ans.* Yes: for it *ingraffeth* us into Christ, maketh us *just* in Gods sight, *gathereth* us into the Family of Gods children, & giveth us *victory* over sin, and Satan. *Ioh.* 15.1. *Io.* 1. 12. *Gal.* 3.7. *Isa.* 42.3. *Isa.* 40.11. 1. *Ioh.* 5.4.

Quest. *May a man having gotten a Weake Faith, rest contented therewith.*

*Ans.* No: but he must carefully endeavour to have it increased. *Mark* 9.24. *Rom.* 1.17. *Col.* 2.7.

Quest. *By what means may a man get his weak Faith confirmed?*

*An.* 1 By an ordinary, & *conscionable use* of the word & Sacraments. *Eph.* 1.13. *Ro.* 4.11.

2 By *fervent prayer* unto God. *Lu.* 17.5.

3 By a frequent and *holy meditation* upon Gods promises, fatherly affection, and unspeakeable goodnesse. *Psa.* 104.34. *Psa.* 63. 5, 6. *Isa.* 49.14, 15.

4 By

4 By exercising a *holy communion* with the Saints of God. *Io.*20.19.25.

5 By a *holy care* to shun all sin, with all occasions leading thereunto. *Ia.*1.27.1*Th.*5.22.

6 By leading a sincere, and *sanctified conversation. Psal.*112.6,7,8. 1 *Ioh.*3,19.

7 By a patient *waiting* upon God. *Psal.* 40.1,2,3.

Quest. *What may move us to get this Faith wrought in us?*

*Answ.* The benefit and excellency of Faith. 2 *Pet.*1.1. 1*pet.*1 7.

Quest. *Wherein doth the benefit, and excellency of Faith appeare?*

*Ans.* The benefit and excellency of faith appeareth three wayes:

1 In the *miseries* from which it delivereth.

2 In the *evills* which it preventeth.

3 In the *priviledges* which it bestoweth.

Quest. *What are the miseries from which Faith delivereth?*

*Ans.* They are seven:

1 From *blindnesse* in our understandings. *John* 15.46.

2 From *uncleannesse* in our affections. *Acts* 15.9.

3 From a stony and *stupified heart. Zech.* 12.10. *Jona* 3.5.

4 From the *terror* of an accusing conscience, and the insupportable *burden* of our corruptions. *Lu.*7.48.50. *Num* 21.8. *Ro.*5.1.

5 From the *sinfull lusts*, fashions, and yeelding to the oppositions of the world. 1 *Ioh.*5.4. *Rom.* 12.1,2.

6 From the *curse* of the Law, and terrour of the World. *Rom.*10.4. 1 *Tim.*1.9.

7 From the *fear* of temporall, and condemnation of death eternall. *Ioh.*5.29. *Io.*3.16.

Qu. *What are the evills which Faith preventeth.*

*An.* They are foure:

1 *Apostacie* from the truth. *Heb.* 10. 39.

2 Utter *desperation* in the day of affliction. *Mic.*7.8. *Ioh.*19.25.

3 *Impatience*, and use of unlawfull means, *Isa.* 28.16.

4 *Sinking* under Satans temptation. *Eph.* 6.16 1 *Pet.*5 9.

Qu. *What are the priviledges which faith wrought and confirmed bestoweth on us?*

*Ans.* They are twelve:

1 *Sonship* with God. *Ioh.*1.12. *Gal.*3.7.

2 *Fellowship* with Christ, *Gal.*2.20. *Eph.* 3.17.

3 *Interest* in all Gods Promises. *Heb* 11. 33. *Gal.*3.14.

4 True

4 True *comfort* and benefit by all Gods Ordinances, *Acts* 8.38, 39, *Matt.* 13. 24. 1 *Thes.* 1.7.

5 *Acceptance* to our persons and actions. *Heb.* 11.4.6.

6 *Audience* to our holy and fervent prayers. *Iam.* 1.6. *Iam.* 5. 15, 16. *Mat* 21.22.

7 A comfortable *sense* of Gods love in our hearts. *Rom.* 5.5. *Cant.* 1.2. *Psal.* 63.3.

8 A sweet *peace* in our consciences, arising from the assured forgiveness of our sinnes. *Rom.* 5.1. *Cant.* 1.2. *Psa.* 116.7, 8.

9 A heavenly *sweetness* in the society of Gods servants. *Rom.* 1.12. *psal* 119.72.

10 A holy *contempt* of carnall pleasures, with a sweet joy in the deepest afflictions. *Heb.* 11.25. 1 *pet* 1.6, 7.

11 *Perseverance* to the end in the way of Godliness, and favour of the Lord Jesus. 1 *pet.* 1 5.

12. *Assurance* of future happiness after this earthly pilgrimage. 2 *Cor.* 5. 1.

Q. *May a man have his faith so strengthned, that he may be thereby assured of his salvation?*

*A.* He may, and ought to be assured in this life of a happy and glorious estate in the next life. 2 *cor.* 13. 5. 2 *cor.* 5. 1, 1 *Joh.* 3 1, 2. 1 *John* 5. 18, 19.

Qu. *How doth it appeare that the children of God are ſure of their ſalvation?*

*Anſ.* Divers wayes:

1 By the *victory* which their Faith getteth over ſin. 1 *Ioh.* 5.4. *Rom.* 6.18.

2 By the holy *change* which it worketh in them. *Acts* 15.6. 1 *Ioh.* 3.3. 2 *Cor.* 5.17,18.

3 By feeling their hearts *imbracing*, cleaving unto, and relying upon Chriſt. *Col.* 2.7. *Job* 13.15. *Heb.* 6.19. *Pſal.* 18.1,2. *Pſal.* 71.1.

4 By the *teſtimony* of Gods Spirit. *Ro.* 8.16.

5 By the *evidence*, and witneſſe of their own regenerate Spirit *Ro.* 8.16. 1 *Ioh.* 3.21.

6 By the feeling of *Gods love* in their ſouls. *Eph.* 3.19. *Rom.* 5.5.

7 By feeling their hearts to love God and Chriſt *above* all the world. *pſ.* 73.25. *ca.* 5.10.

8 By the *confidence* wherewith they can appeare before God *in prayer*. *Rom.* 8.15. 1 *Ioh* 3.20,21.

9 By the *fruits* which they ſee in themſelves proper alone to Gods children. 1 *Cor.* 2.9.10.

10 By feeling the *power* and efficacy of Gods Word, and Spirit, *perſwading* their Conſciences of Gods goodneſſe towards them. *Rom.* 1.16. 1 *Ioh.* 4.13. *Acts* 10.14.

Queſt.

Qu. *Is it requisite that Gods people should labour for assurance of salvation?*

*Answ.* Yes: for it is Gods *precept.* 2 *pet.*1. 10. 1 *Joh.*3.23. one speciall *end* of inditing the Scriptures. 1 *John* 5.13. and the choicest *comfort* of a Christiã soul. *Lu.*10.20. *Col.*2.2.

Quest. *What is the danger or inconvenience, if a man be not assured of his salvation?*

*Ans.* The Ordinances and Promises of God will *lose* their comfort, sweetnesse, and efficacie. *Heb.*4.2. 1 *Pet.*2,7,8. *Isa.*53.1,2.

2 The consideration of Gods presence will be *dreadfull*, and the thought of Christs comming unto judgement *uncomfortable*. *psal.*139.7. *Revel.*6 16.

3 We shall not be able to beare afflictions with *patience*. *Num.*14 11.

4 We shall not be able to performe holy duties with *cheerfulnesse*. *Exo* 6.9.

5 Wee shall not be able to *blesse* God for our Regeneration, joy, and comfort of the Spirit, as it is the duty of Gods people to doe. *Col.*1.12,13. 1 *Pet.* 1.3.

6 We shall not be able to *incourage* others with alacrity and cheerfulnesse in the ways of holinesse, as we ought. *psal.*66. 16.

7 We shall stand continually in the *fear* of death. *Joh.*15.21,23.

Quest.

Queſt. *Are Gods children ſo ſure of their ſalvation, that they are free from al doubting?*

*Anſ.* No: For,

1 The knowledge, aſſent, and adherence of Gods people, to the promiſe of life, is *imperfect*, though ſound. 1 *Cor.* 13.9. *Pſal.* 77.7.

2 They are many times grievouſly *aſſaulted*, filled with much doubting, but in the iſſue they alwayes get the conqueſt, and are the more aſſured, becauſe they have been aſſaulted. 1 *Cor.* 10, 13. *Heb.* 6.19. 2 *Tim.* 4. 17, 18. *Pſal.* 116 3.7, 8. *Pſal.* 142.3.

3 They ſometimes *loſe* the efficacy, feeling, and comfort of Faith, but the ſeed and habite of Faith alwayes remaineth. *Luk.* 22. 32. *Iob* 13.5. 1 *Ioh.* 3.9. *Ioh.* 10.28.

Queſt. *Doe not Gods children ſometimes loſe their comfort in the Ways of God, and aſſurance of Gods love?*

*Anſ.* Yes, ſometimes they are for a ſeaſon deprived of the evidence, and *ſenſe* thereof. *Pſal* 51.8.12. *Iſa.* 49.14.

Q. *How doth it come to paſſe that Gods children ſometimes loſe their comfort in the Lord?*

*Anſ.* 1 Through *falling* into ſome foul ſin. *Pſal.* 51.7, 8, 9. *Iſa* 59.2.

2 Through ſome grievous & violent *temptation*,

*ptation*, with the ſenſe of Gods diſpleaſure againſt them. *Pſ.*77.2,3,4. *Pſ.*22.1. *Job* 2,3,4

3 Through overlong, and heavy *affliction*. *Pſal.*6.6,7.

4 Through the *rebellion* of their inward corruption. *Rom.*7.23,24. 2 *Cor.*12.7.

5 Through the *want* of conſcionable, and conſtant attendance upon Gods Ordinances. *Pſa'.*42.4,5. *Amos* 8,11,12. 1*Sam.*4.20,21. *Iſa.*30.19.21.

6 Through carnall *Security*, and want of keeping a diligent watch over our ſoules. *Cant.*5.36.

7 Through *overburthening* our ſelves with the cares of the world. *Mat.*13.22.

8 Through *eſtrangeneſſe* from Gods ſervants, and familiarity with unholy people. *Heb.*3.12,13,14. *Heb.*10.24.25.

9 Through *neglect* of walking, and maintaining a holy communion with God. *Pſal.* 106.21.23. *Pſal.*89.31,32,33.

10 God for their *humiliation*, *triall* of the graces which are in them, and for the *breeding* of a higher eſtimation of his favour for the time to come, ſometimes deprives them of the comfortable feeling thereof for the time preſent. 2 *Chro.*32.31. *Iob* 7.18,19.20. *Deut.*8.2.16. *Rev.*2.10.

Queſt.

Queſt. *When Gods people are afflicted in Conſcience, or deprived of their comfort, how may their peace be reſtored?*

*Anſ.* By conſidering, and meditating upon ten things in God, and Chriſt.

1 The gentle, gracious, and *mercifull nature*, and diſpoſition of God, and Chriſt towards all penitent and broken hearted people. *Iſai.* 42. 3. *Ex.* 34. 6 7. *Iſa.* 40. 11 *pſal.* 103. 8, 9, 10. *Iſa.* 49. 14, 15.

2 The gracious, & *loving invitations* which God & Chriſt do uſe to all ſorts of humbled ſinners. *Mat.* 11. 28. *Iſ.* 1. 16, 17. *Ezek.* 18. 31, 32. *pſ* 81. 13, 14, 15. *Mat.* 23. 37. *Rev.* 3. 20.

3 The *freeneſſe* of Gods grace, and favour, beſtowed without any merit, yea contrary to deſert upon the Penitent. *Iſa.* 55. 1. *Rev.* 21. 6. *Rom.* 3. 24 *Eph ſ.* 2. 8.

4 The large *extent* of his favour to all ſorts of ſinners, even to the moſt hainous unfainedly ſeeking mercy. 1 *Tim.* 1. 15. *Luk* 7. 47. *Mat.* 21 31, 32. *Iſa.* 55. 7.

5 His *eaſineſſe* to be intreated by penitent ſinners *pſal.* 32. 5. *Luke* 15. 20.

6 The largeneſſe & faithfulneſſe of his *promiſes*. *Iſ* 44. 24, 25, 26. 2 *Cor.* 1. 20. *Mal.* 3. 6.

7 The *ſenſe*, and *feeling* which God and Chriſt have, after a manner unſpeakable, of the

the miseries of a troubled soule. *Isa.* 63. 9. *Heb.* 4. 15.

8 The *efficacy* of Christs blood, to purge away all sin, and appease his Fathers wrath. *Heb.* 9. 14. *Rev.* 5. 9. *Heb.* 29.

9 The joy and *delight* he doth conceive, when men turn unto him. *Luke* 10. 21. *John* 11. 15.

10 The *end* of Christs sufferings, his Merits, and efficacy of his Intercession for us. *Mark* 9. 13. *Rom* 8. 33. 34. *Isa.* 61. 1, 2, 3.

Quest. *Are there not some other helps in this behalfe?*

*Ans.* Yes:

1 Unfained *humiliation* for the sin which hath caused us to loose our comfort. *Psa.* 32. 5. *Psal.* 51. 8, 9, 10. *Isa.* 57. 15.

2 A plain *opening* of our estates, and seeking of direction from Gods holy Ministers. *Acts* 2. 37, 38. *Acts* 16. 30, 31, 32. *Isa.* 50. 4. *Isa.* 40. 1, 2.

3 A constant *attendance* upon, and cleaving to the Ministery of the Word. *Cant.* 5. 6, 7. *Psal.* 65. 4. *Psal* 85. 6, 7, 8.

4. Fervent and constant *Prayer*, *Psal.* 50. 15. *Psal.* 34 4.

5 A carefull *shutting* of our ears and hearts against Satans Temptations. *Jam.* 4 7. *Ephe.* 4. 27.

6 A serious *observation* of the graces which God hath wrought in us *Mat.*7.16.

7 Keeping a holy *Society* with Gods people. *Eccl.*4.11,12,13,14.

8 Consider that our graces are *imperfect*, 1 *Cor.*13.12. that Satan doth desire to *vexe* Gods people, *Job* 1.11,12. *Luke* 22.31. that it is the usuall manner of Gods dealing with his people, thus to afflict them, not for their destruction, but for their humiliation, triall, and amendment *Heb.*12.5.6.7. 1 *Cor* 10 13. *Iam.*1.12.

Quest. *How may Gods people prevent the loosing of their comfort?*

*Answ.* 1. By meditating seriously upon the loving kindnesse of the Lord every *morning*. *Psal.*92.1,2 3,4.

2 By walking Religiously, and circumspectly in all the duties of the *day*. *Pro.* 18. 14. *Prov.*23.17.1. *Pet.*1.17.

3 By viewing their ways, renewing their repentance, and making their peace with God every *evening*. *Psal.*4.4.

Qu *What are the hinderances whereby the people of God are deprived of their assurance and comfort?*

*Answ.* They are partly on the Ministers, and partly on the peoples behalf.

Quest.

Queſt. *What are the hinderances on the Miniſters behalf?*

*Anſ.* 1 Not teaching, ſeldome teaching, cold, unprofitable, and licentious teaching, and profane walking. *Iere.*23.1.10, 11. 14. *Iſa.*56.10, 11.

Queſt. *What impediments are there on the behalf of the people?*

*Anſ.* On the behalf of wicked people,

1 A ſinfull *preſumption* upon the goodneſſe of their preſent eſtate *Joh.*9.41.

2 An evill grounded *hope* upon Gods mercies. *Jude* verſ 4.

3 A reſting in a *bare profeſſion* of the Truth. *Tit.*1.16.

4 *Reſervation* of ſome beloved ſin. *Mark.* 6.18.

Queſt. *What are the hinderances on the behalf of good people?*

*Anſw.* 1 *Ignorance* of the ſaving graces, which God hath wrought in them.

2 *Concealment* of their doubts, without ſeeking reſolution *Pſal.*32.3.

3 A ſole, and overſtrict *faſtning* of their eyes upon their infirmities *Eccl.*7.17.

4 *Diſcontentednesſe*, and unruly paſſions. *Num.*11.5. *Exod.* 14.12.

5 *Neglect* of the meanes. *Joh.*20.24, 25.

6 an

6 An *unprofitable* Converſation. 2 *Pet.*1. 10,11.

Queſt. *What is the dignity ariſing to Gods people in this life from their juſtification?*

*Anſ.* Adoption. *Gal.*5.4. *Ioh.*1.12.

Queſt. *What is Adoption?*

*Anſ.* It is that divine favour, whereby of being ſtrangers we receive the dignity of being ſons and daughters unto God, through Chriſt. *Ioh.*1.12. 1 *Ioh.*3.1,2. 2 *Cor.*6.17, 18. *Epheſ.*1.5 *Gal.*4.5.

Queſt. *What are the benefits of adoption?*

*Anſ.* They are eight:

1 Spirituall *Sonſhip* with God. *Gal.*4.6.

2 *Heirſhip* with Chriſt. *Rom.*8.17.

3 *Peace* with the Father. *Rom.*5.1.

4 *Boldneſſe* in Prayer. *Rom.*8.15.

5 Chriſtian *liberty*. *Ioh.*8.32.36.

6 *Dominion* over the creatures. *Tit.*1.15. 1 *Cor.*3.21,22.

7 The *miniſtration* of the Angels. *Heb.*1.14.

8 Happy *iſſue* out of all affliction. *Rom.* 8.28. 2 *Sam.*7.14.

Queſt. *But are there not ſome doe perſwade themſelves of their juſtification, and adoption, who notwithſtanding are therein altogether deluded by Satan?*

*Anſ.* Yes, ſome building upon a meere morall,

morall, formall, temporary, or partiall reformation, are so deluded by Satan. 2. *Pet.* 2. 20. 22. *Mat.* 12. 41. *Mat.* 25. 1.

Qu. *How may we therefore discern the infallible perswasion of the Spirit from the delusion of the flesh and Satan.*

*Ans.* Wherefore the true perswasion of the Spirit is:

1 There is a sound and comfortable *experience* of a holy, & through change; carrying with it sorrow for, hatred against, and care to prevent all sin, and a hearty love to every good duty. *Psa.* 66. 16. *psa.* 119. 104. 127. 128.

2 The whole life is *guided*, and ordered according to the rule of Gods word, *Gal.* 6. 16.

3 There is a holy, humble, conscionable, and constant *attendance* upon, affectionate *entertainment* of, and an universall, and ready *subjection* to all the ordinances of God, *Job* 23. 12. *Psal.* 84. 10. *Luke* 1. 6,

4 There is a constant *putting* up of strong, holy, filiall, and fervent *supplications*, unto the throne of grace. 1 *Thes.* 5. 17. *Psa.* 109. 4. *Rom.* 8. 15.

5 There is a ready *giving of liberty* to every grace of the Spirit, to have its perfect work in every faculty of the soul, and action, and occasion of the life. *Jam.* 1. 4.

6 There

6 There is a circumſpect, due and *tender regard* had to every particular branch, and particle of every one of Gods precepts, even the leaſt, as well as the greateſt. *Mat.*5. 19. 1 *Theſ.*5 22.

7 There is an *earneſt deſire*, an holy endeavor to attain perfection in all goodneſſe. *Phil.*3.12,13,14. *Pſal.* 84.7.

8 There is a bleſſed *thriving*, and gracious progreſſe in true holineſſe, even by that which in it ſelf is the greateſt hinderance. 2 *Cor.*12 7,8. *Rom.*8.28. *Pſal.*119.71.

9 *Satans aſſaults* doe uſually attend it, that if it be poſſible, hee may either take away, or weaken the comfort of the heart ſo perſwaded. *Luke* 22.31 *Zech.*3.1,2,3.

10 There is uſually the moſt ſweet, bleſſed, and *comfortable communion* between God and the ſanctified ſoul ſo perſwaded, when it is moſt *ſcorned* and oppoſed by the world. *Acts* 13 50. *Pſ.*27.10. *Pſ.*119 54.

11 There is a holy care to *exalt* God in all, and above all, preferring his honour before our own welfare. *Ro* 9.1.2 2 *Cor.*4.5.

12 At ſuch times as we have *prayed*, moſt fervently, *bewailed* our ſin moſt heartily, and moſt deeply, *converſed* with God moſt fully, and moſt ſolemnly, *maintained* our communion

nion with God most carefully, *frequented* his ordinances most preparedly; do we feel this perswasion of the Spirit most lively, and most comfortably. *Psal.* 112. 1, 2, 3, 4. *Psalm.* 23 4. *Isa.* 61.1, 2, 3.

## CHAP. I.

Question.

WHat is the fift step by which God proceedeth in the work of mans salvation?

*Ans.* Sanctification,

Quest. *What is Sanctification?*

*Answ.* It is a new quality of holinesse wrought in Gods chosen and converted people. *Rom.* 12.1,2. *Ephe.* 4.22. 2 *Cor.* 4. 16.

Qu. *What are the parts of Sanctification?*

*Ans.* They are two:

I. *Mortification*, which is a destroying of the power and dominion of sin, and in part an abolishing of the same. *Col*, 3.3.5.

II. *Vivification*, which is a restoring of the image and life of God in man *Col.* 3.10.

Qu. *How manifold is Sanctification?*

*Ans.* Inward and outward, *Jam.* 4.8.

Quest. *Wherein consisteth the inward Sanctification?*

*Ans.* 1 In the renewing of the *minde*, where-

whereby ignorance is removed. *Ephes.* 1. 17. *Col.* 3. 10.

2 In the change of the *will*, making it prompt, and ready to shun evil, and choose good. *Rom.* 12. 1, 2.

3 In the renovation of the *affections*, whereby the sanctified man is inabled to moderate his affections in a right manner. *Phil.* 4. 5,

Qu. *Wherein consisteth the outward Sanctification?*

*Ans.* In making our whole outward conversation conformable to the Law of God, *Psal.* 26. 6.

Qu. *Who is the Authour of our Sanctification?*

*A.* As the Father doth choose, and the Son redeem, so the holy Ghost doth most properly sanctifie. *1 pet.* 1. 2 *Tit.* 3. 4, 5. *Mat.* 3. 11.

Quest. *Are We not able to Sanctifie and turn our selves to God?*

*An.* No: our Sanctification is the gift and work of God in Jesus Christ; wee can no more make our selves new creatures, then we could at first make our selves men, *Acts* 5. 31. *Acts* 11. 14 *Psal.* 51. 10. *Ephes.* 2. 10.

Q. *If men cannot convert & sanctifie themselves, Why doth God command them so to do?*

*Ans.*

*Anſ.* 1 Becauſe God created them able, and may juſtly require what he gave them. *Eccl.* 7 29.

2 Becauſe God will thereby *ſhew* man what he ought to doe, *humble* him for his diſability, *ſtir* him up to ſeek grace to doe it, and will by the word of exhortation, accompanied with his Spirit, *worke* ability in his choſen. *Ioh.* 5.25. *Ro* 1.16. *Rom.* 7.8,9.

Queſt. *But when the Proteſtants teach that God doth by his Miniſters exhort Reprobates, in whom he doth not intend to work Sanctification, do they not make God a deluder, & are not ſuch exhortations in vain, as the* Jeſuites *affirme?* *Anſ.* No: For,

1 Hereby they are left without all *excuſe*. *Rom.* 1.20. *Ezek.* 2.5. *Ioh.* 15.22.

2 Hereby they are *convinced* of their own vileneſſe, and conſtrained to acknowledge Gods proceedings to be righteous. *Rom* 7 7, 8,9. *Ier* 3.25. *Pſal.* 64.8,9.

3 Hereby through the contempt of it, they are the more *hardned*, and Gods Juſtice in their condemnation is the more glorious. 2 *Cor.* 2.15,16. *Iſa.* 6 9,10.

4 Hereby they are *turned* from many abominations, though not effectually converted. 1 *Theſ.* 1.9. *Tit.* 2.11,12,13. 15. *Mark.* 6.20. 2 *Pet.* 2,20.

5 Here-

5 Hereby they are brought to *acknowledge* God, and Christ Jesus, and so the Gospel is made in some sort the more glorious. *Mat.* 24.14. 1 *Tim.* 2.4.

6 This is the *rule* of life, and judgement proposed unto all. *Gal.* 6.16, *Rom.* 3.27. *Ioh.* 12.48,49. *Rom.* 2.12.16.

7 It is not the *decree* of Reprobation doth disable them, when God doth bid them, but their own *infidelity* & corruptiõ. *Ma.* 23.37.

8 God doth invite men by his *Ministers*, and they know not but that the people so invited, are within the *decree* of Election *Mat.* 23.37. *Luke* 19.41,42.

9 The invitations to be used are most *properly* to the Elect, *accedentally* to the *Reprobate*, as they are mingled among the chosen. *Mat.* 13.24.

10 Hereby the strength of their *love to sin*, and mighty bent and inclination of their hearts to what is evill, is the more fully discovered. *Ioh.* 18.40. *Mat.* 22.5.6.

11 Gods invitations and promises are upon *condition* of Faith and Repentance. *Mar.* 16.15,16.

22 Hereby they are *sustained* against despair, have *hope* of conversion during life, and are *encouraged* to attendance upon, and

to

to yeeld ſome conformity unto the ordinances of God *Ezek.*33.11.*2Pet.*3.9. Thus we ſee God doth not delude, but for good cauſe invite even Reprobates unto Repentance, & Holines, thereby ſometimes in a great meaſure reſtraining them from running into the higheſt exceſſe of evill, though he communicate not renewing grace unto them.

Queſt. *How doth reſtraining and renewing grace differ?*

*Anſ.* 1 They differ, firſt in their *moving cauſe*; renewing grace commeth from the *ſpecial* love of God to man in Chriſt; reſtraining grace proceedeth from the *generall*, and common mercy of God. *Pſal.*145.2.

2 They differ in their *effects*: renewing grace *changeth* the nature of man, mortifieth & deſtroyeth ſin, and makes man a new man throughout; reſtraining grace doth only *inhibit* the exerciſe of ſin, working no reall and gracious change in man. 2 *Cor.*5,17,18. 2 *Tim.*3.5.

3 They differ in their *extent*: reſtraining grace is *common* to good and bad; renewing grace is *proper* to the Elect effectually called: reſtraining grace *binds* ſome *one* faculty of the ſoul, or member of the body; renewing grace doth *work* upon, and ſanctifie the *whole*

man: reſtraining grace *withholdeth* man from *ſome* ſin; renewing grace *takes a man off* from the dominion and love of *all* ſin, and carries man to an equall obſervation of all Gods precepts: reſtraining grace keeps a man back from ſin for a *ſeaſon*; renewing grace ſo keeps man, that he returns *no more* to ſin. 1 *Theſ.* 5.23. 1 *John* 2.19. *Luk.* 1.6. *Pſal.* 85.8.

Queſt. *How doth that renewing and ſanctifying grace, which is in Gods children, differ from that tempory grace, which is in them that fall away?*

*Anſ.* 1 They differ in the *matter*: temporary grace is a previous *preparation*, and diſpoſition to Sanctification: ſaving grace is a *holy ſeed*, and gracious habite: differing one from the other, as an Embryo from a child: the one brings a man nigh; the other enters, and ſtates a man in the kingdome of grace.

II. They differ in the *Cauſe efficient*: temporary grace is from the Word and Spirit, enlightning, exciting, and *ſlenderly affecting* the ſoul: ſaving grace is from the Word and Spirit, mightily, and *graciouſly changing* the whole man, transforming the heart, and turning the whole fabrick of the ſoul to God.

2 *Cor.*

5. 17. *Acts* 15. 19. *Thes.* 1.9.

III. They differ in the *Subject*: temporary grace is found in the *unregenerate*: saving grace is only found in a *regenerate* and renewed heart.

IV. They differ in the *principles* from which they worke: saving grace worketh from principles of its *own*, carrying a man to God and godly duties, by a kind of naturall, inward, sweet & pleasing propensity, & willingnesse, making a man apt & ready to doe every good duty. *Psal.* 119. 14. 16. 20. 31. 35. *Eze* 36. 27. *Cant.* 1. 4. *Ps.* 110. 3. But temporary grace works from forrein, and *false principles*, as self-love, civill policy, Satans delusions, &c. 2 *Cor.* 11. 13. 14 15. *Ro.* 16. 18. *Phil.* 1. 15. 16. 2 *Pet.* 2. 15. 16. 1 *Pet.* 5. 2.

V. They differ in six effects:

First, saving grace causeth a man to finde a spirituall, sweet, and full *complacency* in God, in Christ, and holy duties; temporary grace ministers only a weak, transitory, and *flitting* taste in the things of God, it never makes God and Christ the paradise, and only joy of the soul. *Ps.* 73. 25. *Ps.* 19. 10. *Ps.* 119. 72. 97. 103. *Ioh.* 4. 34. 35. *Heb.* 6. 5. *Isa.* 5. 35.

2 Saving grace puts a man upon the duties

of godlineſſe, out of an obedient, ſincere, and *honeſt heart*, cauſing a man to ſerve God, for God himſelf: temporary grace puts a man upon the duties of godlineſſe from extrinſe-call, ſiniſter, & *wrong ends*, and grounds. 2 *cor.* 5.14. *Iſa.* 38.3. 2 *chro.* 31.20, 21. *Pſa.* 15.2. 2 *Chro.* 25.2. 2 *King.* 10.15. *Mat.* 6.1, 2.5.

3 Saving grace cauſeth a man to follow the Lord *fully*, in the deſtruction of all ſin, in the obſervation of all Gods precepts, and in the application of the whole man to godly duties: temporary grace cauſeth a man to follow the Lord *unevenly*, haltingly, and by halves. *Num.* 32.12. *Ioſ.* 14 8. 1 *Kings* 11.4. 6 *Luke* 9.33.34. *Rev.* 14. 4. *Mark* 6. 20. *John* 2.6. *Hoſea* 7.8.

4 Saving grace makes a man *humble*, contrite, and broken hearted, it emptieth him wholly of himſelf, & carries him altogether out of himſelf unto Chriſt: temporary grace *leaves a man in himſelf*, remaining ſtill guilty of ſelfe-opinion, and ſelfe-ſeeking. *Iſai.* 57. 15, 16. *Iſai* 61.2, 3. *Iſa.* 66. 2. 1 *pet.* 5.5. *Mat.* 23.5.

5 Saving grace carries a man to Chriſt, *for Chriſt*, for the beauties and perfections which he ſees in Chriſt; it puts him upon holy duties, to gain grace that he may ſerve

Chriſt;

Christ: temporary grace leads a man to Christ for *self-respects*, that he may obtain salvation by Christ. *Heb.* 12.29. *Cant.* 5.10. *Ioh* 6.26. *Mat.* 19.16.

6 Saving grace disposeth the heart to the performance of holy duties in a *holy, humble, serious, and reverent manner*, causing man to see matter of soul-abasement in his best service: temporary grace puts man upon the performance of holy duties, in a *customary, formall perfunctory, or vainglorious manner*, *Psa.* 2.10. *Psa.* 5.7. *Psal.* 89 7. *Hos.* 3.3. *Iob* 42.6. *Mat.* 13 5.2 *Sam.* 6.6,7. *Eccles.* 5.1,2. 2 *Tim.* 3.5.

VI. They differ in their *duration*: saving grace inables a man to hold out unto the end, and to ascend to more perfection: temporary grace fainteth, faileth, and comes to nothing after a season. *Iob* 27.9 *Isa.* 40.29, 30,31. *Ps.* 84 7. *Ioh.* 4.14 *Ioh.* 5.35. *Mat.* 13. 21.22.

Qu. *Is sanctification and renewing grace absolutely needfull unto salvation?*

*Ans.* Yes, for hereunto wee are *chosen* hereby we are *like* God, and without this we cannot *enter* into the Kingdom of God. *Ephes* 1.4. 2 *Thes.* 2.13. 1 *Pet.* 13. *Ephes.* 2. 13. *Iohn* 13.5.

Queſt. *What are the conditions of our Sanctification?*

*Anſ.* 1 It is true and ſound. *Ioſ.* 24.14. *Pſa.*32.2.

2 Inward as well outward. *Pſa.*51.6. *Ioh.* 4.24. *Jam.*4 8. *Rom.*12.1,2.

3 Univerſall, extending to the faculties of the ſoul, and members of the body. 1 *Theſ.*5.23. *Luke* 1.6. *Rom.*6.13. *Ioh.*13.7. *Ezek.*18 30.31.

4 It doth ſtill grow, and yet in this life it is not perfect. *Phil.* 3.12,13. 1 *Pet* 2.2. 1 *Theſ* 4.1 *Ioh.*13.8. *Iſa.*64,6. 1 *Ioh.* 1.8.

5 It is conſtant, and doth not vaniſh, *Pſa.*84.7. *Iſa.*40.31.

Queſt. *Is our Sanctification ſo ſure and conſtant, that we can never loſe it?*

*Anſ.* We may loſe ſome *degrees* of it, but the *ſeed* of grace ſtill remaineth, and Gods renewed Image is never wholly aboliſhed. 1 *Joh.* 3.9.

Queſt. *How may this appear?*

*Anſ.* 1 The Fathers *Election* is infallible. 2 *Tim.*2.19. *Rom.*8.30. *Mat.*24.24.

2 The Sons *Redemption* ſhall not be fruſtrated. *Heb* 2.14. *Iſa.*42.7. *Rev.*3.7 *Mat.*1. 11. *Tit.*2.14.

8 The Spirit in *application* of the benefits of

of Christs passion is irresistable, and unchangeable. *Ezek.*36.25,26,27,28,29. *Isa.*11. 6. *Luk.*3.5. *Ioh.*16.13. *Ephes.*1.13,14.

4 The *Regeneration* of Gods people is perpetual. 1 *pet.*1,2,3. 1*Io.*3.9. *Ia.*1.21. *Io* 4.14.

5 The *Love* of God to his Chosen is unchangeable. *Ioh.*13.1. *Jer.*31 3. *Isa.*54.4.5, 6,7,8.10.

6 Their *union* with their Head Christ Jesus is unseparable. *Io.*10. 28. *Mat.*16.18. *Hos.*2.19.

7 The *Kingdome*, and dominion of Christ within them is invincible. *Lu.*1. 33. *Lu.* 21. 22. *Dan.*2.44. *psal.* 2.9.

8 The *power* by which they are supported is inconquerable. 1*Pet.*1 4,5. *Psal.*37 24. 1*cor.* 1.8,9.

9 No *temptation* shall utterly cast them down. 1 *Cor.* 10.13. *Mat.*8.26.

10 The *intercession* of Christ is unceasant and effectual in the behalf of his chosen people. *John* 17.11. *John* 16.23. *Rom.* 8.34. *Heb.*9.24.

11 The *saving gifts* and graces of Gods Spirit are without Repentance. *Rom.* 11. 29. *Jer.*32.40,41.

12 All shall turn for the *best* to them that love God. *Rom.*8.28.

Queſt. *How doth Sanctification and Juſtification differ?*

*Anſ.* 1 Juſtification is a *relative* change of the Beleevers eſtate, being reputed righteous by the imputation of the Righteouſneſſe of Chriſt. *Ro.* 4. 5. Sanctification is a *real* change of a man, from the filthineſſe of ſin, into the Image of God. *Epheſ.* 4.22,23, 24.

2 Juſtification is an *abſolution* of the ſinner from the guilt of ſinne, and death: but Sanctification is an *alteration* of the qualities from evill to good: the former freeth the Beleever from the guilt: the latter from the filthineſſe, and ſpot of ſin. *Rom.* 8.1,2. 2 *Cor.* 5.17,18

3 Juſtification is the *righteouſneſſe* of Chriſt *imputed* to us: Sanctification is a *righteouſneſſe inherent*, and wrought in us. *Rom.* 10.3,4. *Rom.* 8.10.

4 Juſtification is from the *merit* of Chriſt, but Sanctification is from the *efficacy* of Chriſts death and Reſurrection. *Ephe.* 1.19. *Epheſ.* 2.1.

5 Juſtification is before Sanctification in order of *nature*, but not in *time*. 2 *Cor.* 7. 1. *Rom* 8.30.

6 Sanctification is in our *apprehenſion*, and

fee-

feeling before Juſtification, as we ſee the light before we can ſee the Sun. 1 *Cor.* 6.11.

7 Juſtification, conſiſting in the imputation of Chriſts Righteouſneſſe, is *perfect* the *firſt moment:* but Sanctification being a reall change, is wrought *by degrees.* 2 *Cor.* 3.18.

8 Juſtification is required, as the *cauſe* of our ſalvation; Sanctification, as a *condition*, or quality, fitting us for heaven; the former is called the *cauſe* of reigning, the latter the *way* to the Kingdom. *Rom.* 6.22,23.

Qu. *What is the Rule of our Sanctification?*

*Anſ.* The whole word of God, both the Law and the Goſpel *Iſa.* 8.20. *pſal.* 119.9. 2 *Tim.* 1 15. *Iob* 22.22. *Iohn* 17.17.

Queſt. *Hath not Chriſt by his obedience delivered us from the Law?*

*Anſw.* Chriſt hath delivered all true Beleevers from the rigor, curſe, and coaction of the Law, and from ſeeking Juſtification by the Law, *Gal.* 3.10 11,12, 13. *Rom.* 10.4. *Jam* 1.25. *Iam.* 2 12.

Queſt. *If Chriſt hath thus ſatisfied the Law, how are Beleevers yet bound to the Law?*

*Anſ.* Beleevers are tyed to the Law, as to a *rule* of life, a *means* to inform them in Gods worſhip, to bring them to the knowledge, and acknowledgement of ſinne, to humble

them for their ſinne, to drive them out of themſelves unto Chriſt, to make them vigilant over their hearts, and earneſt to increaſe in grace. *Iam.* 2.8. *Rom.* 7.7.8,9. *Rom.* 3.20. 1 *John* 2.3.2 *Epiſt. John verſ.* 4,5,6.

Queſt *Can you make it further evident, that the Law is a Rule of life to Beleevers?*

*An* W. 1 It was a Rule of life to *Adam* before the fall, to beleeving *Jewes* and *Patriarks* after the fall, before the comming of Chriſt, therefore alſo to beleeving Chriſtians, after Chriſts comming.

2 It was a rule of morall obedience unto *Chriſt*, therefore alſo to Chriſts members.

3 It is moſt conſonant unto the *nature* of God, as being moſt holy, wiſe juſt, immutable.

4 It teacheth perfect *conformity* between God, and the reaſonable creature.

5 This and no other Rule doth fully *diſcover* the ſin, and crookedneſſe of mens hearts, and lives.

6 This Law was ſolemnly delivered, and never repealed, for Chriſt came not to deſtroy, but to fulfill the Law.

7 Our actions cannot be of *faith*, if they be not done in obedience to ſome *Word* of God, other Word then this we have not.

8 The

8 The Law is not significative, but signified by the Ceremonialls, and Judicialls.

9 Christ and his Apostles taught it as a Rule of life.

10 According to this Word shall the last sentence be pronounced, therefore by this must our life be ruled.

Qu. *What manner of obedience doe Beleevers yeeld unto the Law?*

*Ans.* A willing, and ready obedience, their hearts being inclined, and disposed thereunto by the work of Gods Spirit. *Psal.* 110.3.1 *Ioh.*5.3. *Exod.*35 5.21,22.29.

Qu. *How can the Gospel, together with the Law, be a Rule of our Sanctification, since it is the Rule of our Justification?*

*Ans.* It is the rule of Justification, as it teacheth, and offereth life and salvation *by faith* in Christ; but it is a Rule of Sanctification, as it teacheth us to worship God in Christ, to be *thankfull* unto God for giving Christ, and as it worketh that faith which purifieth the heart, and inableth us to walke in well pleasing before the Lord. *Io.*14 1. *Io'*. 5.23 1 *Thes.*5 18. *Acts* 15.9 *Heb.*11.6.

Q. *How doth the Law and the Gospel differ?*

*Ans.* 1 The Law sheweth what we ought to be, and what we are bound to do; but the Gospel

Goſpel ſheweth us how wee may become ſuch as the Law requireth us to be. *Mat.* 18, 28. *Luke* 10,28. *Mark.* 5.36.

2 The Law was ingrafted in the minde of man at the Creation, and is yet knowne in part by corrupted *nature*; but the Goſpel is not all known by nature, but by *revelation* from God. *Rom.* 1.18. *Rom.* 2.15. *Mat.* 11.27. *Ioh.* 1.18.

3 The Law promiſeth life and ſalvation upon condition of our *own* proper and perfect obedience: but the Goſpel promiſeth life upon condition of the Righteouſneſſe of *Chriſt*, applyed by Faith. *Mat.* 19. 17. *Mark.* 16.16.

4 The Law muſt be preached to the *obſtinate*. 1 *Tim.* 1.9,10. the Goſpel to the *penitent*, and broken hearted. *Mat.* 11.28.

5 The Law breedeth *terrour*, the Goſpel *faith* and repentance. 2 *Cor.* 3.7. *Tit.* 2.11.

6 The Law threatneth puniſhment to all that doe not *perfectly obey* the whole Law, the Goſpel threatneth deſtruction to all that doe not *repent*, and beleeve in Chriſt. *Luke* 13.3.5.

Q. *Wherein do the law and the Goſpel agree?*

*Anſ.* 1 In their *Author*; one and the ſame God is *Author* of both. 2 *Pet.* 1.20,21. *Gen.* 3.15.

2 In

2 In their *end* and ſcope; both the Law and the Goſpel require ſpirituall, and perfect Righteouſneſſe: the one to be performed *by* us, the other to be performed of Chriſt *for* us, and imputed to us. *Rom.* 8.3,4.

Queſt. *Doth not the Goſpel aboliſh the law, and make it of no uſe?*

*Anſ.* No: but doth rather eſtabliſh the Law: for,

1 The Goſpel Preacheth and propoſeth *Chriſt*, who is the *end* of the Law for righteouſneſſe. *Rom* 10.4.

2 The Goſpel teacheth us to beleeve in Chriſt *crucified* for our ſinnes, and ſo all the threatnings of the morall, and ſhadowes of the Ceremoniall Law, are *confirmed*, 1 *Cor.* 1.23. 1 *Cor.* 2.2.

3 The Goſpel teacheth us that wee are *ſinners* in our ſelves, and unjuſt in the ſight of God, and ſo approveth the ſentence of the Law. *Rom.* 5.6.8,9,10,11.

4 The Goſpel teacheth us, that we are not *juſtified* before God, but by that *perfect righteouſneſſe* which the Law requireth, even the righteouſneſſe of Chriſt imputed. *Phil.* 3 9.

5 The Goſpel perſwadeth, moveth, & guideth men in the whole courſe of their converſation, as much as in them is, to yeeld that

*obedience*

*obedience* unto God which the Law requireth. 1 *Tim.*1.5. 1 *Ioh.*2.7. 1 *Ioh.* 3.22.

Qu. *Is the Gospel under the New, the same with that under the Old Testament?*

*Ans.* It is the same in regard of the substance. *Gen.*3.15. *Rev.*13 8.

Q. *How doth the Gospel under the New, differ from the Gospel under the Old Testament?*

*Answ.* 1 In regard of *time*; under the Old Testament, the Gospel taught us to beleeve in Christ to come; under the New, it teacheth to beleeve in Christ already come. *Heb.* 10.1. 1 *Ioh* 5.20. *Ioh.*1.14.

2 In regard of *cleerenesse*; the doctrine of salvation by Christ, is more distinct, and expresse under the New, then under the Old Testament, now no longer taught by obscure shadows, but by apparent arguments. 2 *Cor.*3.18. *Mat* 11.11.

3 In regard of Christian *liberty*; the yoak of the ceremoniall law, as it was a *hand writing* against sinners, a *prohibition* of things in their owne nature indifferent, a veile to the Truth, a *burden* and servitude to the observers of it, is now removed under the New Testament. *Col.*2.14.17. *Gal* 5.1.

4 In regard of the large *effusion* of the Spirit, the applicatiō of the Spirit is more effectuall;

ctuall; and the gifts of the Spirit are more perfect under the New, then they were ordinarily under the Old Testament. 2 *Cor.* 3. 6.18. *Iohn* 17. 39.

5 In regard of the *Extent* of it, under the the Old Testament it was confined to one people only, now it is extended to all nations. *Mat.*28.19.20.

6 In regard of *duration*, the Administration of life under the New Testament, is perfect, and therefore shall continue such till the consummation of the Church. 2 *Cor.*3. 11. *Ephes.*4.13.

Quest. *Having shewed me how the Gospel, with the Law, is a rule of Sanctification: tell me now, What Law it is that together with the Gospel, is a rule of our Sanctification?*

*Ans.* Neither the Ceremoniall, nor Judiciall, but the Morall Law. *Deut.* 4. 13. *Deut.*10 4.3.1. *Iob* 22.22.

Qu. *How doth the Morall Law direct us in the duties of Sanctification?*

*Ans.* By teaching us *piety* towards God, and *humanity* towards man. *Mat.*22.37.39.

Quest. *How doth the morall Law teach us piety towards God?*

*A.* 1 By informing us in the naturall worship of God; set down in the first precept, teach-

teaching us, That *God is to be beleeved, hoped in, loved, invocated, heard, & obeied in all things*

2 By informing us in the *appointed Worship* of God, set down in the 2. Precept, teaching us to manifest & shew forth faith, hope, and love to God ward, by worshipping him wholly, and only according to his revealed will, without addition or diminution.

3 By informing us in the *manner* of his worship, set down in the third precept, teaching us, to use every thing belonging to the word of God, in such sort, as is most agreeable to the Divine Majesty.

4 By informing us in the dedication of a *set and solemn time*, one day in seven, to holy and Religious exercises, set downe in the fourth precept.

Quest. *How doth the Morall Law teach us humanity to our neighbour?*

*A.* 1 By informing us in the mutuall duties of *Superiors & Inferiors*, in the fift precept.

2 By shewing us that we ought not to hurt our neighbour in *deed*, in *word*, nor *thought*.

First not in *deed*, in respect of his *person*, in the sixth precept; In respect of *his and our own* person, in the seventh precept; In respect of his *goods*, in the eight precept.

II. Not in *word*, in respect of his *good name*, in the ninth precept. Thirdly,

Thirdly, Not in *thought*, neither conceiving, nor willing any thing repugnant to our neighbours good, in the tenth precept.

Queſt. *What means muſt we uſe to get this Sanctification wrought and increaſed?*

*Anſ.* 1 Conſcionable, and frequent *attendance* upon Gods Word preached. *Acts* 8.7. 2 *Cor.*10.5. *Ioh.*17.17.

2 Reverent, circumſpect, and carefull *reading* of Gods Word, and other holy books. *Deut.*17.19. *Act.*8.28.

3 Holy and ſerious *meditation* upon the Nature, Attributes, Word, and Works of God. *Joſ.*1.8. *Pſ.*1.1,2.

4 Carefull *preparation* unto, and frequent uſe of the Sacraments. 1 *Cor.*11.28.

5 Holy Communion, and *conference* with Gods people. *Heb.*10.24,25.

6 Underſtanding, holy, humble, hearty, fervent, faithfull and conſtant *prayer*. 1 *Cor.* 14,15. *Eccleſ.*5.1. *Iam.*5.16. *Pſal.*145.18, 19. *Iam.*1.6. 1 *Theſ.*5 17.

Qu. *What directions muſt We obſerve for the ordering of our ſelves in a ſanctified manner?*

*Anſ.* The directions which in this behalf muſt be uſed, reſpect, 1 God. 2 Man.

Queſt. *What are the directions which have reſpect unto God?*

*Anſ.*

*Anſ.* 1 You muſt *know* and love God for himſelf, and above all things. *Iere.* 9 23. *Mark* 12.33. *Pſal.* 73.25.

2 You muſt *eſteem* and delight in Chriſt Jeſus above all creatures. *phil.* 3.8. *Can.* 5 10.

3 You muſt *delight*, and walk in all the ways of God. *Eccleſ.* 12.13. *Deut.* 4.5.

4 You muſt *obey* and pleaſe God, whoſoever be offended. *Acts* 4.19. *prov.* 16.7.

5 You muſt *ſeek his honour* more then your ſpirituall or bodily welfare. *Rom.* 9. 2, 3 *Luke* 14.26.

6 You muſt deſire and *ſeek ſpirituall things*, the pardon of ſin, the ſenſe or Gods love, the grace of the Spirit, before all things in the world. *pſal* 4.6. *pſal.* 51 8. *Mat.* 6.33.

Q. *What are the directions which reſpect man?*

*Anſ.* They reſpect either man *himſelf*, or *others*.

Queſt. *What are they which reſpect a man himſelf?*

*Anſ.* They reſpect either the *inward*, or the *outward* man.

Qu. *What are they which reſpect the inward man?*

*Anſ.* They reſpect; 1 The mind. 2 The thoughts. 3 The will. 4 The affections. 5 The Conſcience.

Queſt.

Qu. *What are the directions which respect the minde?*

*Anſ.* 1 It muſt be furniſhed with *neceſſary*, profitable, holy, and humble *knowledge*. 1 *Cor.* 2.2. *Phil.* 1.9. *Iam.* 3.17.

2 It muſt be adorned with *heavenlineſſe*, and holineſſe. *Phil.* 3.19. 20. *Epheſ.* 4.23.

2 With *humility*, ſobriety, ſhamefaſtneſſe, and unity. 1 *Pet.* 3.4.5. *Col.* 3.12.

3 Qu. *What directions reſpect the thoughts?*

*Anſ.* 1 You muſt *watch* over them with all diligence. *Pro.* 4.23.

2 You muſt *beſtow* your firſt thoughts about God and the things of God. *Pſ.* 5.3.

3 Evil thoughts muſt be *called* into queſtion, and *reſiſted* in the firſt originall. *Ier.* 4.14.

4 Conſcience muſt be *made* of the leaſt evill thought, and the heart *humbled* for it, *Pro.* 24.9.

5 No more thoughts muſt be *beſtowed* about the world then are neceſſary. *Ma.* 6.31.

6 Your thoughts of God muſt be *holy* and reverent, of your ſelf *humble*, and of ſin with deteſtation. *Pſ.* 5.7. *Pſ.* 77.3. *Phi.* 2.3. *Pſa.* 119.113.

Queſt. *What are the directions which reſpect the Will?*

*Anſ.* 1 The will muſt not be led by *affe-*

*ction,*

*ction*, but by a *judgement* rightly informed out of Gods word. *Pro.*4.27. *Pſ.*119.33.34.

2 The Will muſt *chooſe* the beſt things. 1 *Cor.*12.31.

3 Gods Will *revealing* what we ſhall know, *determining* what we ſhall be, *preſcribing* what we ſhall doe, and *diſpoſing* what ſhall befall us, muſt be the rule wherein our wills reſt, and whereunto they muſt ſubmit, as to a rule moſt holy, wiſe, juſt, and good. *Mat.*6.10. *Mat.*26.39 1 *Sam* 3 18.

Queſt. *What are the directions which reſpect the conſcience?*

*Anſw.* 1 We muſt be carefull to keep our ſelves from an impure, blinde, doubtfull, ſuperſtitious, feared, and accuſing conſcience. *Tit.*1.15. *Epheſ.*4.19. *Rom.* 14.5.23 *Col.*2. 21.1 *Tim.*4.2. *Tit.*3.11.

2 We muſt *get*, and carefully keep a good, pure and peaceable conſcience in all things. *Act* 23.1. *Act.*24.16. *Heb.*9.14.2 *Tim.*1.3.

Queſt. *What are the directions which reſpect the affections?*

*Anſ.* 1 Our affections muſt be faſtned *on God* with moſt joy, and delight. *Pſ.*37.4.

2 We muſt affect all things *in and for God*, nothing like, above, or againſt God. 1 *Cor.* 7.29,30,31.39. *Mat.*10.37.

3 We

3 We muſt labour to taſte and be affected with the *ſweetneſſe and goodneſſe of God*, in all his creatures, and actions. *pſal.* 34.8.

4 Our affections muſt be more frequently, ſtrongly, and delightfully faſtned on *things heavenly* then earthly. *Col.* 3.1,2.

5 We muſt have a *fellow-feeling* of the miſeries of our afflicted brethren. *Heb.* 13.2,

6 We muſt bee more affected with the *vileneſſe* of ſin, then with the *puniſhment* belonging to the ſame. *Rom.* 7.24.

Q. *What rules do reſpect the outward man?*

*An.* They reſpect, 1 Our calling, 2 Our eſtates, 3 Our ſpeeches, 4 Our actions.

Queſt. *What rules reſpect our callings?*

*An.* 1 Every man muſt have a *particular* calling. *Gen.* 2.15. *Gen.* 3.19.

2 Every man muſt make choice of ſuch a calling, as is *lawfull*, honeſt, moſt convenient, and beſt for the glory of God, his own and others good. *Ephe.* 4.28.

3 Every man muſt labour to ſee that God doth *ſet* him in that calling, which he doth undertake. 1 *Cor.* 7.17.

4 He muſt *exerciſe* himſelf in his calling religiouſly, faithfully, conſcionably, diligently, and conſtantly. *col.* 3.22.

5 The works of every mans calling muſt be

*profi-*

*profitable*, and neceſſary, and properly appertaining to his own, and not to another mans calling. 1 *Theſ.* 4 11.

6 The works of our particular muſt *receive direction* from our generall calling, and alſo give place thereunto. *Col.* 3.17.

Queſt. *What rules reſpect our eſtates?*

*Anſ.* 1 We muſt be *contented* in every eſtate, and account that eſtate beſt wherein God doth ſet us. *Phil.* 4.11. *John* 2.10.

2 *Prepare* for afflictions before they come, and remember that Gods favour may be injoyed in trouble, as well as in peace. *John* 6 1,2. *Iſa.* 49.14.15. *Heb.* 12.7.

3 Seek not ſo much to be delivered out of affliction, as for *patience* to bear it, *grace* to make a good uſe of it, & to draw the neerer to God by it. *Iſa* 28.16. *Pſ.* 40.1. *Mic.* 7.9.

4 Make not affliction the more burthenſome by *impatience*, but let the greatneſſe of the affliction breed the more diligent *ſearch*, and thorough hatred of the ſin which did procure it. *Exod.* 14 11. *Lam.* 3 3940.

5 In proſperity be *not lifted* up, but think of a change, be *Iealous* of thy ſelf, deſire God to keep thee, be *mindfull* of the affliction of thy Brethren, and rejoyce not in thine own peace, while the church of God is in trouble.

*Deut.*

*Deut.* 8.14. *Rom.* 12. 15. *Amos* 6. 1,2,3.6.

Qu. *What Rules respect our Speeches?*

*Anſ.* 1 They muſt be *gracious*, ſincere, wiſe, of the beſt things, moderate, gentle, ſeaſonable, profitable, and tending to edification. 1 *Pet.* 4.11. *Epheſ.* 4.29. *Pſ.* 15.2. *Col.* 4. 6. *Pſal.* 37.30,31. *Deut.* 32.2. *Epheſ.* 4. 31. *Prov.* 15.25. *Pſal.* 37.29.

2 Our ſpeech of God, his Word & Works, muſt be *with humility*, reverence, fear, and gravity. *Lev.* 19.12.

3 Our ſpeech of others muſt be *good*, and charitable, never ſpeaking the evil we know by them, but with grief, and that upon a neceſſary occaſion, and lawfull calling. *Tit.* 3.2.

4 Our ſpeech to our Superiours, muſt be *reverent*, to our equalls, and inferiours, *plain*, milde, loving, and faithfull. *Lev.* 19 17.

5 Our ſpeech of our ſelves muſt be *modeſt*, and humble, without any ſhew of oſtentation. *Prov.* 27.2.

6 Our ſpeech of things heavenly, muſt be with more *frequency*, earneſtneſſe, circumſpection, comfort and delight, then of things earthly. *Deut.* 6.6.

Qu. *What Rules reſpect our actions?*

*Anſ.* 1 The *matter*, circumſtances, and ends of our actions muſt be good *Phil.* 4.8.

2 We

2 Wee muſt doe all things in a humble, ſincere, and loving *manner*, according to our ability. 1 *Cor.*16 14. 2 *Cor.*9 5,6,7. 2 *Cor.* 1.13.

3 We muſt doe good to the ſoul and body, but to the *ſoul's* of men chiefly. *Mat.*6. 33. *Lev.* 19.17. *Iam.*5 19,20 *Luke* 22.32.

Queſt. *What directions reſpect our eating and drinking?*

*Anſ.* 1 Our meat and drink muſt be *ſanctified* by the Word of God, and Prayer. 1 *Tim.* 4.4,5.

2 We muſt feed upon that which is *our own*, and that according to our neceſſity, and with moderate delight. *Eph.*4.28. *Pro.*5.15.

3 We muſt be *affected with Gods goodnes* in the creatures, our mouthes muſt ſpeak of his bounty, and loving kindneſſe, and not be unmindfull of the wants of others. *Deut.* 12.7. *Neh* 8. 10.

Qu. *What Rules reſpect our Recreation?*

*Anſ* 1. The *matter* of our Recreation muſt be neither of things holy, nor of things profane, but of things indifferent, free from ſcandall, and ill report. *Epheſ.* 5.35.

2 The *perſons* uſing them muſt be ſanctified, weary with lawfull labour, and muſt pray for a bleſſing upon their Recreations. 1 *Tim* 4.4,5. *Tit.*1,15.

3 They

3 They must be used *moderately*, watchfully, wisely, Christianly, and seasonably, *Phil.*4.5. *Eccles.*3.1,2,3,4.

4 You must use them to *Gods glory*, the refreshing of your weary body, preservation of health, the making of you more fit for your calling, and the duties of Sanctification. 1 *Cor.*10.30,31.

Q. *What directions respect our Apparrell?*

*Ans.* 1 The *matter* of our apparell, must not be overcostly, but according to our ability, calling, condition of life & example of the graver sort of people. 1 *Pet.*4.5. *Gen.*3.21.

2 The *fashion* of our apparell must not be strange, garish, wanton, but according to the custome of the Countrey, and more sober sort of people amongst whom we live. *Zep.* 1.8. *Tit.*2.3. *Rom.*12.2.

3 We must weare *such apparell* as may serve for health, decency, and distinction. *Gen.*3.21. *Hag.*1.6. *Deut.*22.5.

4 The *putting on* of our apparell must mind us of the losse of our innocency, of the putting on of Christ, and of the girding up of the loines of our minde: and the *putting off* of our apparel, must minde us of putting off our sins by regeneration, and of putting off our flesh by a bodily dissolution. *Ro.* 13.14.

*col.*3.12.1 *pet.*1.13.*Eph* 4.23,24.2 *pet.*1.14.

Q.*What rules muſt we obſerve in company?*

*Anſ.* 1 We muſt endeavour ſo much as may be to have *peace* with all men, but *familiarity* only with good men. *Rom.*12.18. *Heb.*12.14.*Pſal.*101.4.

2 We muſt labour *to do good*, or receive good in every company. *Heb.*10.24.

3 Our converſation muſt be ſuch among all men, as doth *beſeeme* the Goſpel. *Phil.* 1.27.

4 We muſt ſhew forth both *piety and humanity* in our company.1 *pet.*2.17.1 *pet.*3.8.

5 All *needleſſe* ſociety with wicked men muſt be avoided. *Epheſ.*5.7,8.

6 When we have neceſſary occaſion of converſing with carnall people, we muſt walk *blameleſſy*, and wiſely towards them. *Mat.*10.16.

7 We muſt love all good men with a *chriſtian*,& ſingular affection,we muſt maintain a *holy fellowſhip* with them,we muſt walk in all *faithfulnes* towards them, and *bear* their burthen in the time of *affliction*, *ſubjecting* our ſelves to their godly counſell, *following* their gracious example, *reverencing* the ſtrong in grace & giving no offence to the weak. *pſ.*16.3.*Gal.*6 1.*Rom* 14.1.*Heb.*10. 24 25.*pſa.*145. 1 *Cor.*11.1. 8 We

8 We must love our choice & godly friend *dearly*, freely, sincerely, and constantly, give him wholesome and hearty counsell, communicate our secrets to him, and extend our love to his posterity. 2 *Sam.* 1.26. 2 *Sam.* 9.1.

Qu. *What motives are there inducing us thus to order our conversation?*

*Ans.* 1 The strict charge which God hath given us. 2 *Pet.* 1.10.

2 *The end* of our Redemption. *Tit.* 2.14.

3 The *honour* of our calling. 2 *Thes.* 1.11.

4 The *beautifying* of the gospel. *Phil.* 1.27.

5 The giving of good *example* to other people. *Mat.* 5.16.

6 The singular *priviledges* attending true Sanctification. 1 *Tim* 4.8.

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## Chap. VII.

### Question.

*What is the sixth step by which God doth proceed in the work of mans salvation?*

*Ans.* Glorification. *Rom.* 8 30. 1 *Thes.* 2.12.

Quest. *How may we be assured that there is a future estate of glory and happines reserved for the righteous?*

*Anſ.* 1 By the cleer and plentifull *teſtimony* of the Scriptures. *Ioh.* 9.25,26. *Dan.* 12. 2. *Iſa.*25.6,7,8 *Iſa.*57,2. *Io.*5.29. *Mat.*13. 43. *Mat.*19. 29, *&c.*

2 By the *perfection* of Gods goodneſſe; he is the chiefeſt good, and will moſt perfectly communicate himſelf unto his beloved. *Pſal.*36.9.

3 By the *equity* of his Juſtice, rendring to all men according to their doings. 2 *Theſ.*1. 7. 2 *Tim.*4.8.

4 By the *Truth* of Gods promiſe. *Tit.*1. 2. 1 *Ioh.*2.25.

5 By the *power* of God to accompliſh his purpoſe. *Ioh.*10 28,29.

6 By the *dignity* of Chriſts merit. *He.*7 25.

7 By the efficacy of Chriſts Interceſſion. *Rom.*8.24.

8 By the *Termes of Relation* between Chriſt, and his people; he is an eternall King, Husband, and Saviour, and therefore muſt needs have Subjects, a Spouſe, and a ſaved people, which ſhall live in glory for ever.

Qu. *What is Glorification?*

*Anſ.* It is the bleſſed eſtate of Gods people after this life, wherein they ſhall have freedome from all ſin, and miſery, and the full

full perfection of grace and glory, both in soul and body. *Ephes.* 5.27. *Isa.* 60.21. 1 *Cor.* 13.10.11,12. *Rev.* 21.4,5.

Q. *Who is the author or cause efficient of this Glorification and blessed estate of Gods people?*

*Ans.* God of his free grace, and favour in Christ, *Rom.* 6.23. and that,

1 In regard of *Preparation.* *Mat.* 25.34. *Isa.* 64.4.

2 In regard of *Stipulation*, God hath promised life eternal,. 1 *John* 2.25.

3 In regard of *Acquisition*, God gave Christ to purchase this glory for us. *Io.* 3.16.

4 In regard of *Application*, God 1 by the Ministery of his Word and Spirit, *revealing* this life eternall to them, *working* faith in their hearts to beleeve it, and *sealing* up the same unto their souls. *Rom.* 8.16. 17. *Ephes.* 1.14. *Eph.* 4.30. Secondly, at the day of their death by the Ministery of his Angels *carrying* them into *Abrahams* bosome. *Lu.* 16. 22. Thirdly, in the last day by Jesus Christ, *raising* their bodies again to a glorious estate. *John* 5.29.

5 In regard of *Conservation*, and continuance, God will for ever confirm them in that glorious conditiō. *Rev.* 3.12. *Lu.* 20.36.

Qu. *What doth the name of that blessednes or*

*glorification which the people of God shall have in the next life comprise under it?*

*Ans.* 1 A compleat *presence* of all good.

2 An utter *absense* of all evill.

3 An *unchangeablenesse* of felicity.

4 A perfect *fruition* of God himself, who is the blessednesse of his servants.

5 A most *cleer knowledge* of their glory in regard of the understanding, *fervent love* to it in regard of the will, a comfortable and abundant *acquiescence* in it in regard of the affection of the heart, from whence ariseth joy unspeakable, and glorious in the souls of Gods servants.

*Q. In what order, or by what degrees doth God bring men to this glorious estate after death?*

*Ans.* 1. The *soul* of every true Beleever is immediately after death, by the power of God, and Ministery of the holy Angels, conveyed into the estate of happinesse. *Lu.* 16. 26. *Luke* 23. 43.

2 The *bodies* return to their dust, as to a place of rest from all evils. *Isa.* 57. 2. *Rev.* 14. 13.

3 The bodies of all men shall be *raised* again at the last day, and their souls shall enter into them againe, and then body and soul of all true Beleevers shall be joyntly, fully, and everlastingly glorified, and the soul and body

body of the wicked, joyntly and endlesly tormented. *Job.*19.25,26. *Isa.*26.19. 1 *Cor.* 15.16. *Rev.*20.12,13. *Joh.*6.44.

4 There shall be at the last day a generall, strict, and righteous *Judgement*, wherein Christ shall be the Judge; the secrets of mens natures and works shall be opened, and all men judged according to their works. 2 *Pet.*3.10. *Dan.*7.9,10. *Rom.*14.10.

Qu. *Wherein doth the state of Gods people in glory differ from their estate in Sanctity here on earth?*

*An.* 1 In this life Gods people have *need* of the external Ministery of the Word, & internall Ministration of the Spirit, which in the next life they shall not need 1 *Cor.*13.8,9,10.

2 In this life good and bad are *mixed*, in the next life Gods children shall have absolute freedome from all sinfull people. *Matt.* 13.30. *Mat.*25.33,34.

3 In this life Gods children are *troubled* with inward corruptions, many failings, and temptations & persecutions, but in the next life they shall have a plenary discharge from all evills. 1 *Io.*1.8. *Ephes.*5.26,27.

4 Here Gods people see & know God *obscurely*, by means, there they shall see him face to face, know him fully, and have the

immediate fruition of his presence. 1 Cor. 13.12.

Qu. *Shew mee briefly wherein standeth the excellency of the glorious estate of Gods faithfull people?*

*A.* In a full freedom from all evil, & in a perfect fruition of all good. *ps.* 16.11. *Rev.* 21.4.5.

Q. *What are the evils frō which they are freed?*

*Answ.* From all bodily *labours*, diseases, and afflictions, from all naturall *infirmities*, from all *sin*, and inclination to sin, from all bodily and spiritual *adversaries*, from all shame, and *sorrow* for their own, or the sins of others, from the *displeasure* of God, and from the trouble of an evill Conscience. *Revel.* 14 13. *Heb.* 4 9.10. 2 *Thes.* 1.7. *Rev.* 21.4. *Eph.* 5.26. *Rev.* 20. *Rev.* 22.3.

Quest. *Wherein standeth that good whe. of they shall have the full fruition?*

*An.* 1 Their *knowledge* of God, *inclination* to good, *Love* to God, and his people, shall be in every degree *compleat*; the whole man shall be perfectly conformable to the Will of God, and Gods Image, both in soul and body, shall be perfectly restored. 1 *Cor.* 13. 8.10. 11. *Rom.* 13.19. *Rev.* 3.4.5. 1 *Joh.* 3.2.

2 They shall have the full and blessed *vision* of God for ever, and everlasting *communion* with

with Christ Jesus, the glorious Angels, & all Saints in the highest heavens. *Rev.* 22.3,4,5.

Qu. *What inducements are there to move us to labour for this glorious Estate?*

*Ans.* 1 The *vanity* and emptinesse of the *Creature* it cānot *content* us, make us happy, *comfort us* in heavinesse, *deliver* us out of dangers, nor *perpetuate* our earthly estate and condition; no, not when we have it in the greatest abundance. *Eccl.*9.2 11. *Ecc.* 5. 10,11. *Iob.*20.22.

2 The sweet and comfortable *fulnesse* which for the present we shall find in God, even when we are in the lowest estate. *Psal.* 36.8. *Gen.*17.1. *Gen.*15.1,2. *Io.*1.16. *Ps.*62. 9,10,11,12. *Psal.*4.6.

3 The *great* things which Christ hath done to make us partakers of that glorious estate. *Tit.*2.12,13 14. *Ephes.*4.11,12,13,14.

4 The insufferable and endlesse *shame*, sorrow, and torments we shall draw upon our selves, if we prepare not for that estate. *Mat.* 25 41. *Isa.*30.33.

5 The glorious *condition*, and everlasting *continuance* of this blessed estate in heaven. *Rev.*21.2.23. 1 *Pet.* 1 4.

*Laus Deo in æternum.*

FINIS.

This Author hath also another work,
*INTITULED,*

Sweet and Soul-persuading

# INDVCEMENTS

Leading unto CHRIST:

*DEDUCED,*

1. From the consideration of Mans misery, without Christ.
2. From the Meditation of the Comforts attending the Souls receiving of Christ.
3. From the apprehension of the joy and Excellency of Christs living in Man: all from the three following Scriptures.

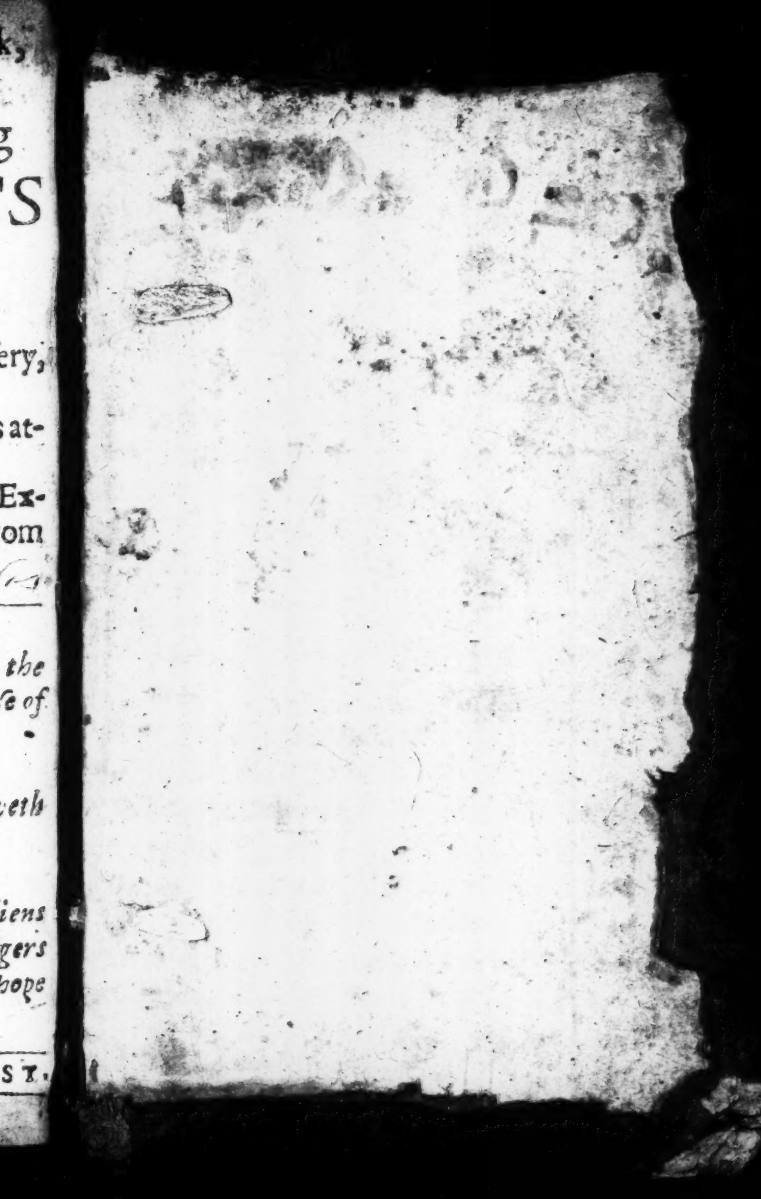
PSAL. 118.26.

*Blessed be he that commeth in the Name of the Lord: We have blessed you out of the house of the Lord.*

GAL. 2.20.

*Nevertheless I live, yet not I, but Christ liveth in me.*

EPHES. 2.12

*At that time ye were without Christ, being aliens from the common Wealth of Israel, & strangers from the Covenant of promise, having no hope and without God in the World.*

By *Alexander Grosse*, Minister of CHRIST.